he LUTHERAN

LUTHE
ICAL SEMINA
LIBRARY

SCHOOL CLASS IN INDIA

Millions have never learned of Christ

ol. 42, No. 17

JANUARY 27, 1960

THE KINDEST THING

THE DIMLY-LIGHTED room had a musty odor as though it had long been shut off from the world, the pastor noted. As he entered, he was warmly welcomed by the wrinkled little woman who sat in a wheel chair. Though he had never seen her before, she had telephoned him asking him to call "because there's a matter of very great importance that I must talk to you about."

THE WOMAN had evidently been an invalid for many years, so the pastor was doubly shocked when she handed him twenty-three dollars, saying, "I want to return this to you."

"Why?" he asked, wondering what strange past event had led to this scene.

Then she told him of a time in 1 when her husband had just come h from the hospital. She was sick and had four small children. At each m they wondered where the next w come from.

HEARING of their plight, several wo from the nearby Lutheran church brought them food and clothing. Sunday, shortly after noon, the pa came and gave them a handful of ch and bills amounting to $23. It was whole morning offering received at church service that day.

"Truly it was the kindest thing ever happened to me," she said.

—E. A. COOPERRID

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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THIS WEEK . . .

● COVER SHOWS an Indian nursery class at work. India is much talked about in Lutheran churches this winter because of the group of Lutherans from India now on our continent. Even if not all of them have such a fascinating story to tell as that which Raja Gopal told THE LUTHERAN'S Robert Huldschiner (*page 14*), all of them will prove to us that foreign mission development is a two-way street. We can learn as much from the Asians as they can learn from us.

THE ACOLYTE in this picture is a 14-year-old Lutheran from Savannah, Georgia, who wasn't expected to live beyond the 12th year of age. The story of Claude Schunemann (*page 24*) tells about a family that managed not only to accept its fate but is using it as an opportunity to witness to its faith.

● GRACE HARTMAN GEIGER'S story about Philadelphia's Commission on Human Relations (*page 11*) has been in the works for almost two years. We thought that by delaying publication we might be able to report on some of the results of the commission's work. So far they have been slim, but churches can benefit from the commission's existence now. Its population studies may help churches plan how to meet the needs of the changing urban community.

● THE TV EXPERIMENT in progress at Evansville, Ind. (*page 19*), is being watched by experts as a proving ground for the use of television in the church. Equipment is expensive and would be of use only in small communities, but if St. Mark's continues to be successful, other congregations may want to follow its lead.

THE CHURCH IN THE NEWS

Refugee program lags

With millions of war refugees still homeless, the United Nations had set the twelve months starting last July as a "World Refugee Year." Governments were asked to increase aid and to enlarge immigration quotas in an effort to resettle many of the people still in camps.

At a conference called by the International Committee for the World Refugee Year at Geneva this month, UN spokesman Claude de Kemoularia said lack of interest by governments made prospects of success doubtful. Of $29 million asked, only $7.6 million had been pledged, of which $4.8 million came from the U.S. and Canada. Only 4,300 additional entry visas for refugees had been promised by governments, he added.

UN High Commissioner for Refugees August R. Lindt said voluntary agencies had done much more than governments in behalf of refugees. He noted that 110,000 non-settled refugees are still in Europe. Other speakers added that there were four million refugees in South Korea, two million in India, one million each in Hong Kong and Jordan.

Europe's problem solved, Walter says

Europe's postwar refugee problem has been virtually solved, Rep. Francis E. Walter (D.-Pa.) asserted. Mr. Wal chairman of the House Immigratio committee.

Bills in Congress call for admissi nearly 70,000 persons to the U.S. the Congressman said. He added only 28,000 refugees registered for fer to the Western Hemisphere sti mained on the lists in Europe. O tunities for all of them to resettl abundant, especially in South Am and Australia, he said.

Chief unsolved problems are a the Arabs who formerly lived in I Chinese refugees in Hong Kong, Tibetans and others who fled into I Mr. Walter continued. He noted the UN's Intergovernmental Comm had moved about 850,000 migran new homes, with 125,000 more sche for this year. Largest number we Australia, with Brazil and other American lands also absorbing numbers.

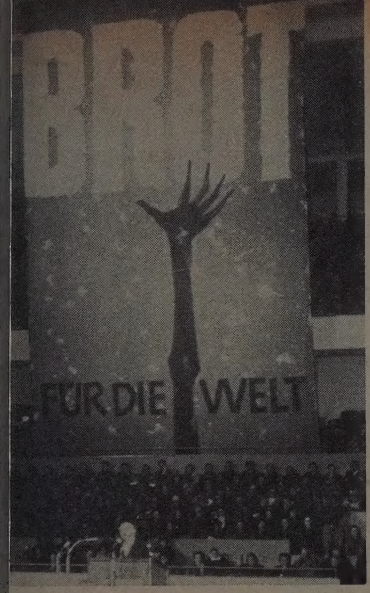
Clothing gifts set record

Response to the Thanksgiving A for clothing by Lutheran World R set a record last year, the Rev. Ov Nielsen reported. The assistant exec secretary of LWR announced that A can Lutherans contributed 3,206 pounds of clothing, 406,798 po more than the amount received in 1

The clothing drive was conducte congregations of eight Lutheran b affiliated with the National Luth Council and by the Lutheran Chur Missouri Synod's Board of World R Largest amount gathered in one loc was in Greater Chicago, which prov 164,108 pounds. Wisconsin led the s by providing 514,340 pounds.

Germans to fight hunger

Recovery of West Germany since war had changed it from a nation in



"BREAD FOR THE WORLD"

s meeting in West Berlin attended by
00 heard Bishop Otto Dibelius urge
nany's Protestants to make special
fice of gratitude to relieve hunger
distress of the needy in other lands

ne that could help others, German
chmen agreed. The Evangelical
rch in Germany had said that it no
er needed outside material aid to
for homeless refugees within West
nan borders, but would undertake
task itself.

erman churches dedicated 1960 to
ght against hunger, which Bishop
ns Lilje of Hannover described as
rld problem number one" in a radio
dcast that opened the drive. "Our
ration has made breathtaking scien-
discoveries and penetrated far into
e, but it has not yet conquered man-
's most elementary problem, that of
ger," he declared. Noting that star-
on and malnutrition take a toll of 30 million people each year, Bishop Lilje stressed the importance of Christian action in providing "bread for the world." Anyone who "wants to advance the cause of freedom and to serve God must display his faith and love by sacrificing for the hungry of the world," he said.

In Washington, President Eisenhower indicated that he would propose to Congress an expanded "Food for Peace" program. Secretary of Agriculture Ezra Taft Benson said the President's plan would "utilize even more of our surpluses to supplement the food supplies available to our friends abroad."

Asks ministry to "urban masses"

Seminaries must provide specialized training for pastors who will serve in populous urban centers, Dr. Karl H. Hertz of Wittenberg College told the 50th anniversary meeting of the National Lutheran Educational Conference at Boston. Attending were leaders of 59 Lutheran colleges and seminaries.

Pastors need "training in Methodology, in community organization, together with an immersion in depth into urban culture at its darkest points," Dr. Hertz continued. Migration into big cities has led to a "civilization in a ceaseless and constantly accelerating process of change —materially, socially, intellectually and spiritually," he said. Churches need to become a "vital religious center for the more bewildered, anonymous urban masses."

City church problems and their relation to education were also discussed by Dr. Gerhard Lenski, Jr. of the University of Michigan, Dr. Arthur Hillman of Chicago's Roosevelt University, and Dr. Donald L. Houser, United Lutheran missions executive.

Delegates unanimously approved a teacher-student exchange program with

Andhra Christian College, Guntur, India. The plan was proposed by Dr. Frederic B. Irvin, president of Thiel College, who said it would "strengthen ties of Christian fellowship and recognize the growing importance of India in international relations."

Gospel called campus need

American college students are "status-seekers and conformists," a Methodist student counselor charged. Their "acceptance of corruption, materialistic desires, self-absorption and empty, pedestrian religion" are "severe obstacles" to the Christian faith on the campus, Dr. Robert H. Hamill of Madison, Wisconsin, told Methodist educators at Atlantic City.

Efforts to "promote" religious revivals fail, Dr. Hamill noted. "Pentecost was not organized by any board nor the Reformation launched by any council of bishops. Neither John Wesley, Martin Luther, Simon Peter nor their Master thought of mailing, mimeograph and meetings as the Holy Trinity."

To develop the "mind of Christ" in students who have no "biblical knowledge or ethical compulsion" requires "faculty and administrators, counselors and dorm staff who are sensitive to the needs of students and responsive to the Holy Spirit," he said.

Kennedy admits church curb

Sen. John F. Kennedy, possible Democratic candidate for the U.S. Presidency, had in 1950 yielded to a Roman Catholic cardinal's orders to cancel a scheduled appearance at an interfaith meeting in Philadelphia, according to a charge made by Dr. Daniel A. Poling, editor of *Christian Herald*. The senator, a Roman Catholic, was then a member of the House of Representatives. (*See* THE LUTHERAN, *Jan. 20.*)

At a National Press Club luncheo Washington this month Sen. Ke acknowledged that he had complied "indirect advice" from a cardinal to cel the engagement. He added, how that Dr. Poling's conclusions "wholly inaccurate" and termed th cident "embarrassing."

Sen. Kennedy said he had been in to the meeting as a representativ the Roman Catholic Church and n an individual or as a member of gress. The meeting was to raise f for the "Chapel of the Four Chapl which is in a Baptist church. Ro Catholic officials, including the late dinal Dougherty of Philadelphia, plained that support of such an i faith venture was against the "rules, toms and procedures of the Cat Church," the senator said. He there told Dr. Poling that he would have "delighted to attend" as a "public off but could not do so as the represent of a church.

U.S. to give up church propert

Congress this month prepared to three Lutheran church buildings and parsonages over to their congregatio

The unusual situation came about cause Denmark had in 1917 ceded Virgin Islands to the U.S. All Da government-owned lands and build on the islands were conveyed to the government. Property of the Da State Lutheran Church was included giving consent to the treaty, the Se specified that because of constituti limits the U.S. would not accept trust with respect to funds belongin the Danish National Church . . . o sponsibility" for the church's prop No provision was made for disposi of the property, however.

For 41 years, United Lutheran

n's choir from Paris sings main altar in huge new al Shrine of the Immaculate ption, Roman Catholic h recently dedicated in ngton. The $30 million struc- 495 feet long. Ceiling of is 159 feet above floor. mosaic figure of Christ wall above altar. Inscrip- ads, "Christ conquers, Christ Christ rules, Eternal Victor, l King, Eternal Master. His is an everlasting power hall not be taken away."

tions in the Virgin Islands assumed they owned their buildings and par- ges. In 1958 the Board of American ons through diplomatic channels l the Danish government for a legal on about who owned the property. reply was that title had rested with Danish Crown and had been con- l to the U.S. subject only to the ition that congregations "remain un- rbed in their use of said properties." a result, the U.S. government finds in possession of three churches and parsonages it never knew it owned. Virgin Islands legislature has peti- d Congress for a special act that clear the title and turn it over to congregations.

gary tightens control

ungary's Communist government d give "full support" to "progressive s in the churches" in their "political gle against reactionary elements in their midst," Karoly Olt, head of the State Office for Church Affairs, declared. All church leaders would pledge allegiance to the Red regime so that "a healthy and correct relationship" could be reached between the churches and state. Mr. Olt last June replaced Janos Horvath, also a Communist, as head of the State Office. Mr. Horvath had been accused of "weak" handling of church affairs.

No independent churches, Protestant or Roman Catholic, remain in Hungary, Monsignor Bela Varga said in New York last month. Bishops have been stripped of their administrative functions and the "real boss" is the State Office, he asserted. "A bishop cannot even speak to one of his priests" unless a Communist-appointed representative is present, Msgr. Varga said. The Roman Catholic priest was president of the Hungarian Parliament in 1946-47.

At a meeting of the National Council

of Hungary's Lutheran Church in Budapest this month, Bishop Zoltan Kaldy of the Southern Diocese reported that the church "has overtaken the difficulties caused by the events of the autumn of 1956." At that time, during the Hungarian revolution which was put down by Russian troops, the church was reorganized and pastors who had been ousted by the Communists were restored. The government "is looking with increased confidence at the affairs of the Lutheran Church" and has increased subsidies, Bishop Kaldy said.

Yugoslav purge reported

Between 20 and 30 Roman Catholic priests have been arrested in Communist Yugoslavia during the last three months, according to reports from Roman Catholic sources in Belgrade. Charges were chiefly "anti-state activities," with some accused of distributing propaganda hostile to the Communist regime. One priest was charged with "illegally collecting money for a church."

Unconfirmed reports said the government had charged the priests with membership in an illegal political movement. They added that secret trials had already been held, with convicted priests given sentences of 15 years' imprisonment.

Cardinal Aloysius Stepinac, Yugoslavia's highest-ranking Roman Catholic prelate, will in 1962 complete a 16-year sentence for anti-government activities. Reports have indicated that Cardinal Stepinac will be permitted to resume his church office.

Fewer churches in New York

Number of congregations of major Protestant denominations in New York City declined last year, the Protestant Council reported. The council's 1960 directory shows 2,207 congregations compared with 2,197 the year before, the gain has come through listing u nominational congregations and thos new church bodies.

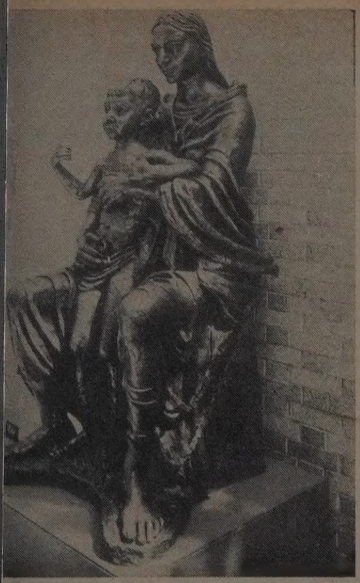
Slum clearance projects and exodu white congregations to the suburbs blamed for the decline. In some sect incoming racial groups have bec members of old established congr tions. Most Negro and Puerto R newcomers have been drawn into "st front" churches, however.

Brooklyn is still the "Borough Churches" with 492. Manhattan close second with 489. Denominati groups with most congregations in city are Baptist (328), Lutheran (2 Protestant Episcopal (271), Methc (190), and Presbyterian (182).

Schools to close on Jewish holida

Public school pupils in New Y City will get three extra holidays. John J. Theobald, superintendent, the schools would close on the Jev holy days of Rosh Hashonah (New Y and Yom Kippur (Day of Atoneme starting next fall. This year the N Year's observance will be on Thurs and Friday, Sept. 22 and 23. Yom K pur falls on a Saturday, when sch are closed anyway.

About one-third of the school syste 950,000 students and some 18,000 of 40,000 teachers are Jewish. On Jev holidays "we have some schools ful children, but without teachers" and o schools "with a full staff of teachers virtually no children," Dr. Theobald plained. The city's schools have alw observed Good Friday and Christm both of which are legal holidays in N York State. Schools in Brooklyn Queens also close on the second Thurs in June for the traditional Sunday sch parades in those boroughs.



TATUE FOR NEW YORK CHURCH
ze *"Madonna and Child" sculptured*
acob Epstein in 1927 was given to
rside Church by Miss Sally Ryan.
ue had formerly been at the Museum
Modern Art on loan from Miss Ryan.

men faithful at chapel

otal attendance at services in U.S. Air
e chapels during the past fiscal year
aged more than one million each
th, Chaplain (Maj. Gen.) Terence
innegan reported. The Chief of Air
e Chaplains noted a total attendance
he year of 12,124,802.

lore than half the attendance was at
an Catholic services, the report
ved. In addition to the 4,448,265 at-
ing Protestant services, however,
e were 5,102,500 present for Sunday
ol and religious education classes,
t of which were Protestant.

astoral acts during the year by Air
e chaplains included 6,127 mar-
riages, 2,450 funerals and 18,862 baptisms.

Academy chapel to be built

Nobody had liked the design proposed for the chapel at the Air Force Academy, Colorado Springs, Colo. Congressmen called it "a polished aluminum monstrosity," a "stretched-out accordion" or "just plain ugly." Construction was delayed when early bids were "far in excess of official estimates." This month the contract for the construction of the huge, modernistic structure was signed. Cost will be $3.4 million.

The chapel will have 17 cast-aluminum spires 150 feet high. Its three separate worship areas will seat 900 for Protestant services, 500 for Roman Catholic rites, and 100 for Jewish worship.

ELC steps up missions

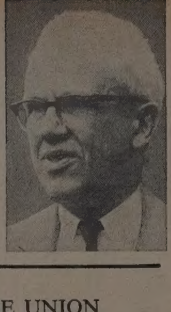
The Evangelical Lutheran Church is undertaking a speed-up plan to organize 42 new mission congregations during the first half of 1960, Dr. Philip S. Dybvig announced. Last year the ELC entered 29 fields.

Aim of the program is to have the new congregations fully organized before ELC's merger with the American and United Evangelical Lutheran churches becomes effective Jan. 1, 1961, Dr. Dybvig said. To carry out the program, the ELC mission board has authorized loans totaling more than $4 million and has arranged to call 36 pastors. Most of the new congregations will be organized in western states with a "strong thrust" into Utah, the ELC home missions executive stated.

The United Lutheran Church organized 65 new mission congregations in 1959, expects to establish about 55 this year.

WASHINGTON

By ROBERT VAN DEUSEN



STATE OF THE UNION

As PRESIDENT EISENHOWER delivered his annual State of the Union message to a joint session of Congress, he was a different man from what he was a year earlier. In January, 1959, the country had not yet emerged from the recession. National pride was still smarting from the lead which the Russians had taken in the probing of outer space. The Democrats had just won resounding victories at the polls and seemed headed for the White House. Under the surface, the President seemed tired and discouraged.

This year Eisenhower's step was springy and his spirit strong. Economic recovery had proceeded on schedule, and his administration had helped to settle the long steel strike. He had been acclaimed by the masses during his trip abroad, and the trend toward world peace had been strengthened. Election prospects gave the Republicans a 50-50 chance of staying in the White House.

The President's personal optimism was reflected in his message to Congress. He said that, in spite of the loss of tax income because of the steel strike, the current budget year would close with a $200 million balance. The big surprise—and the most prolonged applause—came when he predicted a $4.2 billion surplus at the end of the 1960-61 fiscal year.

Many Democrats were dubious about the President's forecast. They pointed out that adequate defense and spac ploration will take increased appro tions. The possibility of a surplus add pressure to the demands for penditures for various domestic prog and for foreign aid.

Warning against inflation

THE PRESIDENT made the predi deliberately. He threw down the g let on the issue of spending, and hold the lines just as tightly this ye achieve the surplus as he did last ye balance the budget. He warned Con vigorously against the danger of infla and asked their co-operation in redu the national debt in prosperous time

In foreign affairs, he sounded a of caution as well as hope. He welco the signs of reduced international ten and said he hoped that an era of gro understanding was just beginning. warned, however, that "pleasant pr ises" alone will not bring this about.

In the domestic field, Eisenho voiced support for civil rights legislat He asked Congress to give serious sideration to his administration's 1 recommendations, and to the report the Federal Civil Rights Commiss One of that commission's most con versial proposals is to provide fed voting registrars in places where Neg are not normally permitted to vote.

HE ASKED for federal aid to school tricts where there are not enough cl rooms by guaranteeing state and l bond issues for school construction. asked for reappraisal of farm legislat which was enacted 27 years ago, an "woefully out-of-date . . . and expensi

These three domestic issues—c rights, school construction, and farm —are likely to provide the biggest bates during this short session. Each them is a potential election issue.

earn to Know our Neighbor

iladelphia City Commission dges Gap Between Races

GRACE HARTMAN GEIGER

THE AFTERNOON QUIET of the narrow et was shattered by a shrill voice. o on, get him," the boy shouted. Other ces took up the cry. Doors and win-vs flew open. The street came alive sudden excitement.

n the middle of the block was a group boys and a dog. One boy was a Ne-. The other boys, all white, were ing the dog to attack the Negro boy. citement mounted. Other boys joined the taunting.

Then several Negro boys appeared. In resulting fracas, a white boy was bbed in the back and a Negro boy eived head injuries. Both had been re bystanders.

THIS INCIDENT occurred in what city cials call a "changing neighborhood." e city was Philadelphia, and local vspapers gave the story front-page atment even though it was not an or-ized gang attack.

But the story had its special signifi-ce. Because a Negro mother started ampaign to raise money to help the ilies of the two injured boys, one Negro and one white, pay the doctor and hospital bills, the community discovered that it had a joint interest and responsibility in fostering good relations among the races. Civic leaders saw the need for developing broader co-operation across racial lines.

Their efforts were given a better chance of success because they had the help of experts: Members of the staff of Philadelphia's Commission on Human Relations served in an advisory capacity to get meetings started and keep them going.

WHEN WILLIAM PENN established his "greene country towne" on the banks of the Delaware, he gave it a name which means "Brotherly Love." Alert Philadelphia citizens would like their city to live up to that name, but they realize it has a long way to go until it can rightfully claim it as its own.

They set up a Commission on Human Relations to deal with some of the more flagrant violations of human rights—cases of discrimination because of race, color, religion, national origin or age. They may involve all kinds of individuals and organizations, hotels, employment agencies, transportation facilities, labor organizations, hospitals, real estate agencies, or others.

In 1948, Philadelphia's city council established a Fair Employment Practices Commission which became the Commission on Human Relations in 1951. The commission is made up of nine prominent citizens, representing all major groups, Protestant, Catholic, Jew, white and non-white, Republicans and Democrats. They are appointed by the mayor and serve without pay. This is a departure from practices in other communities, where the commission might be established by an ordinance created by the legislature and be abolished by legislation or by fiat of the mayor. The staff of 30 are civil service employees with the exception of the executive director, who is appointed by the members of the commission.

THE COMMISSION develops programs to promote equal opportunity in employment and in housing. It handles complaints of employment discrimination and conducts extensive educational programs to promote equal job opportunities for all.

In the field of housing, the commission has little recourse to legal aid. There is no law which prohibits discrimination in housing except in public housing projects.

"We have a big job on our hands," says Burton Gordin, deputy director of the commission. "We live in a society where housing has become the only commodity with a color tag on it. If a [illegible] norority person goes into an automo[illegible] showroom with $5,000, he may bu[illegible] car but he can't buy a house.

"Our number one objective is to [illegible] tain legislation on a state-wide basis [illegible] hibiting discrimination in the sale [illegible] rental of housing. The state-wide [illegible] proach is good because if the law is lo[illegible] white families would go to the subur[illegible]

To obtain its objectives the comm[illegible] sion works with the housing indus[illegible] real estate brokers, mortgage lend[illegible] builders and city authorities. It h[illegible] the police department develop a hur[illegible] relations program for its members.

Major concern of the community [illegible] lations program is leadership developm[illegible] in changing communities. More than [illegible] persons, most of them affiliated w[illegible] Philadelphia churches, have complete[illegible]

THE MESSAGE of the Commission o[illegible] Human Relations is close to that to b[illegible] manifested within the congregations [illegible] the Body of Christ. Each Christia[illegible] congregation is a commission on hu[illegible] man relations within the framewor[illegible] of its own parish. Perhaps it is b[illegible] cause of a hands-off attitude of th[illegible] commission towards the church th[illegible] there is little communication betwee[illegible] them.

Of particular interest to church[illegible] that face the opportunities of changin[illegible] neighborhoods are special studi[illegible] made by the commission, such a[illegible] those on the Puerto Rican migratio[illegible] waves in the Philadelphia area. Pro[illegible] jections from these studies prove in[illegible] valuable for congregations who pla[illegible] to meet the needs of the future.

ORVAL C. HARTMAN
Director of Home Mission[illegible]
Ministerium of Pennsylvani[illegible]

CHURCHES SPEARHEADED DRIVE AGAINST RACIAL DISCRIMINATION
Commission's executive George Schermer with Baptists

ning course, a minimum of three ses-
s, dealing with community programs
self-improvement.

r is, of course, impossible to reach
two million people in a large city
as Philadelphia. Many citizens are
ware of the commission's existence.
tact must be made through key peo-
in churches, fraternal organizations,
PTAs.

talked with James Emuel Williams,
rvisor of the commission's law divi-
, about the attitude of churches to
al discrimination.

The early movement for this law was
rheaded by church-related organiza-
s," he said. "The American Friends'
ice Committee and the Jewish Com-
ity Relations Council worked to pro-
e fair employment practices and a
to enforce them.

But the law excludes religious, fra-
al, and charitable organizations. They
discriminate if they wish."

me do. There was a day nursery operated by a religious organization. Someone was needed to run it and the advertisement specified "white." The commission pointed out that there were a number of qualified people who might be of different color but were of the same religious denomination.

A prominent Lutheran congregation in Philadelphia advertised for a paid singer for its choir. One of the applicants was a Negro but was told, "We don't hire Negroes."

The singer went to the Commission on Human Relations. He was advised that churches are not obliged to hire someone of a different color and that he had no case. But a commission representative talked the matter over with the church which agreed to have the singer return for an audition.

SOME CHURCHES might be exclusive but the majority are concerned about the need for inter-group relations even though they are not doing much because they don't know how to go about it.

In some changing neighborhoods in West Philadelphia and Germantown, churches are beginning to move toward inter-racial work rather than having congregations of whites move out while Negroes or other minority groups take over.

IN WEST PHILADELPHIA there is a section called "Powelton Village," a newly rehabilitated area. Once a section of fine homes and well-to-do residents, the neighborhood had begun to go down some years ago when a railroad cut went through.

It is now redeveloped with many new single and semi-detached houses. Membership of an Episcopal church in this community, once large and flourishi had dwindled as members moved aw The minister rebuilt and integrated congregation and membership is slo building up.

A CHURCH in southwest Philadelp began integrating its membership not l ago and extended its various service the community. They included the o Boy Scout troop in the neighborhood.

An increasing number of Negr came until it became an all-Negro tro Integration failed through nobody's fa As Mr. Williams notes "the propos of integrated services is not without special problems."

Profile of an Indian Christian

Apostles Live Toda

BY ROBERT E. HULDSCHINER

I TALKED TO AN APOSTLE not long ago. I had intended to ask him about the problems he had and got a gospel lesson instead. He smiled when we parted but I didn't smile.

Perhaps that's the way it was at the time of Paul. You would have wanted to talk about his problems and would have gotten a gospel lesson instead. I don't know whether Paul would have smiled the way Raja Gopal smiles but you wouldn't have smiled. You would have been embarrassed because there's something about the unquestioning faith of people accepting Christianity at its face value that makes you feel that you've got to learn your catechet lessons all over again.

Don't expect me to quote Raja Go although I'm trying to tell his story. can't quote a man who stumbles thro the English language like a man figh his way through underbrush. And put on paper every "thanks be to G he used to punctuate his tale you'd fe was overdoing it.

RAJA GOPAL is in the United State learn about the American church study at Biblical Seminary in New Y City. I met him at a conference calle the Board of Foreign Missions w India was the topic.

was "covering the story." When you er a story you look for problems. It's right to say that everything is fine and everybody is making progress but not half as good as digging up a blem. You can't crusade about things work, and writers get frustrated n they find nothing to crusade about. aja Gopal is a small man with a ad face, Asiatic features and black . I wanted to talk to him about the that Christian work in India among slems is making little or no headway. ebody at the conference said there e only 120 converts on the territory he Andhra Lutheran Church. I saw a blem. I asked Raja Gopal about it. le looked at me and said: "I'll tell ." After that he talked and I stared im and after a while I looked away. didn't know why but two minutes r he had started I got this fixation ut Paul having acquired an Indian and living his life all over again ewhere in a muddy village in South a and now telling me about it in the h lounge of an American resort hotel hat the whole scene became utterly al and yet acquiring a strange ncy.

AJA GOPAL's grandfather was a war- This is the term Raja used and I'll to it, although I don't know just t he did and where he fought. He was head of a prominent Moslem family had a breast full of decorations from king. He was a pious man and a idable man, Raja says. People re- ted him, and many were afraid.

aja's father was a military surgeon, nch Moslem, who served the govern- t for over 30 years. When he died in 5 he left his six sons an estate, a large se, and a reputation to uphold. At time of his death, Raja was 11 years

old. He went to the Moslem high school in Guntur, ready to follow in his father's footsteps.

He was in his last year of high school and 20 years old when it happened. Coming home from school with a friend, they saw a crowd on the street standing around a man who was dead, lying in the gutter and covered with blood. The dead man was a Hindu.

Next to the dead man was his killer. He had a knife in his hand and it was long and also covered with blood. He was a Moslem, and he was surrounded by other Moslems who were reassuring him that though he would now be tried and probably sentenced to death he should not fear because the gates of heaven would be open to a Moslem who had killed an infidel. The rest of the crowd was silent.

RAJA GOPAL walked away in a daze. He was an observant Moslem and he said his prayers at the proper times and read the Koran according to the commandments. But he could not understand. A man had killed. He had violated a law

all people observe. "Thou shalt not kill" is part of any people's moral code. And, yet, he was promised reward by the same religion that condemned his act.

I, says Raja Gopal, was very deeply troubled. He went to his mother who said her prayers six times a day and never failed to include a special request to Allah that her son be a worthy descendant of his great ancestors, and asked his question. Could sin have its rewards?

His mother could not answer. Raja stopped eating and sleeping. You might take this as a symbolic way of explaining somebody's state of mind but I think in his case that's what actually happened. To him, symbolism has no meaning. Everything is real.

AND HERE is where God enters the picture. Because God, says Raja Gopal, sent him Miss Edna Engel. Miss Engel was a Lutheran missionary to the Moslems. Raja stopped her on the street and asked: Can sin have its rewards? She told him to come to her cottage.

Perhaps Raja would not have gone, but God had entered the picture. Raja caught typhoid fever and had to discontinue his studies. As he recovered, with enough time on his hands to walk about town, he one day entered Miss Engel's cottage and they began talking. A few months later Raja asked to be baptized.

A Moslem who accepts baptism is not a good insurance risk. Miss Engel told Raja about the things that had happened to some Moslem converts. Some had been killed. One man had first his teeth knocked out, then his arm broken beyond repair. It had to be amputated.

Raja insisted. Miss Engel stalled. She knew that if Raja were baptized he must have a chance to get away from his family, build a new life elsewhere. When she finally consented, she had found a Christian home for him where he co go. The home was that of a widow her daughter who were converts fr Hinduism.

RAJA WAS BAPTIZED, told his mot about it and was ordered out of the ho He left with a shirt, his trousers an shawl. Not much later he married widow's daughter. They had no mo and one room to share among the th of them.

But now they were Christians and t could pray. We, says Raja Gopal, pra for many hours every day. And a they had prayed for many hours ev day, he and his bride walked away fr the city. They walked for sixty m until they got to a village named Tamir

They stopped there because they grown too tired to walk any farther. when they told the villagers, Hindu a Moslems, that they were Christians t were told to get out. They prayed ag for many hours. After they had pra a man came and asked them if they wo like to stay in a house the man own "We cried with joy and thanked G and accepted," says Raja Gopal.

The house was a stable without a r and without a floor. But God wan them to stay there, he had sent the m in answer to their prayer, and so t thanked the man who could not und stand their happiness, and settled do

AT THIS POINT, Raja says, they received a house from God and now t had to find out what God wanted th to do. His wife had studied to be a m wife. The village needed a midwife a although they didn't want Christi they'd rather have a Christian midw than no midwife at all. Her monthly s ary was five dollars.

Then Raja went to work. He could tell people where he came from or w

MOTORIZED EVANGELISM TEAM ON VILLAGE TOUR
The spelling doesn't matter

former religion was. The Moslems uld have killed him. He told everyy that he was a Christian and let it at that. He opened a day school for dren and a night school for villagers wanted to know about the Christian n.

he night school followed Raja's own n. There was no instruction, no class. a and his wife would sit facing each er, read from the Bible and explain ach other what they had read. They er addressed the people in the room. as a dialogue between the two of them it did more to impress the villagers n any Bible course.

ventually, word spread among the vilrs that Raja had once been a high-e Hindu. They came and offered him etter house to live in. He refused. God had given him this house. He would not leave it.

THE SCHOOL GREW and the Gopals became almost prosperous. Between the two of them they made ten dollars a month. Then God showed his hand again. The Salvation Army, which had once used the village as a preaching point, had a small property in Tamirisa. They heard about Gopal and offered him the property. It was an abandoned mud pit, and Gopal didn't quite know what to do with it, but he accepted.

"I knew that God would tell me what to do," he says, and God did.

Miss Edna Engels came to the village to see how Gopal was doing and brought him $100. He spent $50 to fill up part of the pit and the other half to build a shack

in which to live and to teach. The Gopals felt they had arrived.

They were very happy and thanked the Lord every day for his goodness when a letter arrived from Dr. F. L. Coleman, then president of Luthergiri Seminary, asking him to come and see him. Gopal had never heard of Dr. Coleman and couldn't understand how Dr. Coleman had heard about him. He didn't like to go, but there was this business of God knowing best what he should do and Raja and his wife went together on the trip to Rajahmundry.

When Gopal got to Luthergiri he was thinking only of how long he might be detained. He didn't like to be away from the village. That's when Dr. Coleman lowered the boom. "We," Dr. Coleman said bluntly, "want you to come to the seminary and study for the ministry."

THERE WAS NO DOUBT in Gopal's mind that God wanted him to say yes. He did. But he said yes with a heavy heart and when they got back to the village, Raja had changed his mind. Perhaps God didn't want him to go to the big city after all. He would stay.

The next morning, Raja Gopal met two men on the street. One was a Moslem of the village. The other one he didn't know. But the one he didn't know knew him. He was a Moslem from Gopal's hometown and recognized him. The man confronted him with the facts. Was he not Raja Gopal, a Moslem who had betrayed his faith and his family, an outcaste unfit to walk the earth?

"I," says Gopal, "answered: I am dead to your world. I live in Christ."

The man, he remembers, filled the streets of the village with his angry voice and his curses and the next day everyone in the village knew who Raja was, and Raja knew that he should not try to

PASTOR RAJA GOPAL
The suit belongs to the Board

change God's plans. He wrote a letter the seminary that he would come at on

AND SO IT IS that Raja Gopal beca a pastor. He was ordained in 1950 a assigned to the most backward parish Andhra State, Adzhanta. He knew no ing about parish life and was surpri to find that a parish has elders who w to rule. He wasn't happy but after while he found that "God is a real G and that in all his ignorance of pa practices he was doing beautifully. five years, the parish budget was rai from 500 to 1600 rupees, four new c gregations were established and churches built.

At the end of his five-year term, familiar question came up again: Wha God's plan? The parish wanted him stay. The synod wanted him to beco evangelistic pastor.

"I," he says, "talked to the synod pr dent about it. What is God's plan? asked. He laughed. Then he gave

o dollars and said not to worry. Then asked him to pray, and he prayed real rd, and then I accepted."

THIS IS NOT the end of the story of ja Gopal. Two years after having oved to Sattenapalle, near Guntur, his other came to see him. "We both ied," he says and in saying it, there are tears in his eyes.

And after they had cried the brother ade his offer. The mother was dead w, and the house big, and there was estate worth $200,000. Would Raja turn to the Moslem faith and accept -ownership of the estate?

Raja's son, his brother said, could arry the brother's daughter, and Raja's ughter the brother's son, and they ould all be one big happy family. And Raja had to say again: "I am dead to ur world. I live in Christ," and the other went home, still crying.

NOW THIS SOUNDS like a sad ending, but it isn't. Because, says Raja Gopal, "my brother is a rich man, and I own nothing. Even the suit I wear belongs to the Board of Foreign Missions of the United Lutheran Church. But although he is rich he never got out of Andhra State while I've come to America and have seen big cities in many foreign lands. And he's still full of fear and sorrow while I am happy because God is a real God and life in Christ is a real life. And if you tell my story don't tell about me, tell about Christ because that's the only story worthwhile telling."

WHICH IS probably what Paul would have said if he had spoken English with an Indian accent. Anyway, I had to tell the story the way Raja told it to me. He told it better, of course. But then, I'm just a reporter who was after a story and got a gospel lesson instead.

St. Mark's Lutheran Church Is on the Air

THE MAILMAN delivering unusually big ndles of letters to St. Mark's Lutheran urch in Evansville, Indiana, looks up the structural steel tower rising 120 et behind the church and nods knowgly. Since this thing has been up there, says, what used to be a trickle of mail r the church has grown to a stream.

The mail, says St. Mark's pastor, 41-ar-old Richard M. Langsdale, is of eat importance to the church because s the only way to gauge the effect of experiment which may become a trail-blazer for other Lutheran congregations.

St. Mark's is operating its own television station. Through a remote microwave unit atop the new steel tower it has been televising its Sunday services since last October. It reaches an audience of 12,000 viewers, according to professional estimates, within a sixty-mile radius. The area includes the southwest corner of Indiana, southeast Illinois, and northwest Kentucky. Simultaneous radio broadcasts reach another audience of thousands.

THE IDEA of televising services from St. Mark's came from the owners of radio and TV stations WEHT-TV and WEOA, CBS affiliates, after radio broadcasts from St. Mark's had been carried for three years with what station executives termed "exceptional community response."

Pittsburgh-born Pastor Langsdale had been equally successful in preparing and presenting a weekly 15-minute Saturday "Family Evening Hour" over the Evansville TV station. The graduate of Thiel College and Gettysburg Seminary, ordained by the Pittsburgh Synod, had previously served Trinity Church, Connellsville, Pa., where his services had been carried over the local radio station f seven years.

ST. MARK'S, EVANSVILLE, WITH ANTENNA
Tower beams signal for relay to TV station

With all that experience in teleco munications, the church still was luctant to get involved in an experime that was untried and expensive. T council appointed a committee to inv tigate the idea, traveled to other cities solicit advice from churches with expe ence in televised services and called the ULC's Department of Press, Rad and Television for help.

The department's associate directo Richard Sutcliffe, went to Evansville a advised the committee to go slow. The were some serious drawbacks in televisi church services, he said. It might cau a drop in attendance because peop might feel that they could follow th service from their living-rooms rath than coming to church.

The unavoidable commotion of equi ment being handled during the servi might distract worshipers. People wou be selfconscious if they felt spied upo by the camera. And a sermon addresse to an audience in the nave might b totally lost on viewers in their homes.

THE COMMITTEE discussed the obje tions and weighed them against the goo that might be achieved, even if only th shut-in and the home-bound aged migh be reached. The final decision was fa vorable, and the congregation voted ap proval.

Approval meant an "extra-mile evan gelism" effort to raise close to $20,00 among the 345 confirmed members fo the purchase of microwave and electron terminal equipment and installation alter tions in the church. The commitment wa over and above the congregation's re ular budget and benevolence offerings.

Help came from the Board of Amer can Missions. Pastor Carroll Charles the Urban Church Department invest

CIAL BALCONY WAS BUILT IN REAR OF NAVE
Equipment is out of sight of public

DON GENTNER FOCUSES ON CHANCEL
Camera is on loan from station

ed the evangelistic opportunities of-
ed by the experiment and found them
ouraging. The board voted to give the
gregation a monthly grant of $400
the support of a parish worker who
ld follow up on contacts made with
hurched people as a result of the
casts.

he remote cameras and other equip-
nt were loaned by the television sta-
which also donated the time for the
cast as a public service. The engineer
lso supplied by the station.

LL OTHER PERSONNEL, cameramen,
io control men for television and ra-
and production staff are young men
he congregation. TV director is Jack
ng, St. Mark's financial secretary and
industrial production scheduler by
fession.

balcony was specially built in the
of the church nave to accommodate
cameras and control panels and elimi-
nate the need for camerawork in the aisle. Added lighting, 15,000 watts, was recessed out of sight into the dome walls and ceiling so that worshipers would not be inconvenienced. Because of the position of the cameras, only a few people in the first pews are seen in the picture.

Worshipers acknowledge that they do not feel spied upon during the service. "There's no difference in church," they say. Some forget the presence of the television equipment altogether.

Viewers at home can follow the service even without a book. The words of the liturgy are printed in white on black mechanical rolls which superimpose the words on the picture in view.

Warnings that the telecasts would reduce attendance have proved wrong so far. Since the telecasts began on Oct. 18, attendances have risen by a weekly average of 17 per cent over an equal number of weeks before they began and 22 per cent over the same period in 1958.

STATION ENGINEER GENE MCLIN AND JACK YOUNG AT CONTROL PANEL

BUT THE MOST SIGNIFICANT results have come in terms of audience reaction. Letters have been appreciative and even enthusiastic. "A new and wonderful experience," wrote a viewer exposed for the first time to a liturgical form of worship. A "welcome, spiritual worship for the public," another commented. This is "relevant preaching, needed in our uncertain times," a viewer wrote. And another termed the service "something solid to understand and hold on to."

RICHARD LANGSDALE

The letters came from the churched and unchurched people, from Protestants and even a few Roman Catholics. Others were received from shut-in and the aged, from couples w don't go to church because they belo to different denominations, from Eva ville and rural areas.

One came from a Florida businessm who saw the telecast in his Evansv hotel room, and week-end visitors in near the tri-state center have expres their appreciation. All letters are swered and the names of unchurched on St. Mark's visitation list or are f warded to other ULC churches near sender's address.

IT MAY BE EARLY to formulate a c clusion as to the success of St. Mar television venture. But the congregati and Pastor Langsdale are confident t they have opened a new dimension the ministry of the church and propo to hold it as a "trust of responsibil and evangelical stewardship."

WE'RE ALL GETTING OLDER

SOMEONE HAS COMPARED LIFE to a 24-hour day and figured out that at the age of 14 it would be 10:15 A.M., at the age of 40, 4:08 P.M., and at the age of 70, 11 P.M. Since the most interesting things can happen at any hour of the day, they can also happen at any time of life, regardless of age.

The sorriest people are those who are ashamed of their time of day, afraid to get older. They act as though the aging process is something unique to them, not the common possession of the race. We all have seen a New Year, we are all older, and we all have come to another hour of the day. The important thing for every person is that he is a more mature person, better able to meet the urgencies of life. The problem of many young people is that they're bored and it's only the morning of life for them.

E. E. CUMMINGS once wrote, "A man who lives intensely really lives but a man who lives to be 120 doesn't necessarily live at all." One takes a long ride and it's a bore. You read detective stories to kill time. But if time is good, why kill it? Perhaps people are afraid of the present or future because they're not living now. Instead of welcoming the years, they've taken up residence with fear. The result is havoc.

People who are afraid, are usually purposeless. Those who have confronted death, who have lived dangerously, who have had a tremendous sense of purpose for their lives are never defeated. For instance, a young woman, Rose Schlosinger, aged 36 (that's about 4 o'clock in the afternoon), was arrested in 1942 by the Nazis and executed in 1943. She wrote in a letter to her little girl who was just beginning her life:

"You must grow up to be a healthy, happy and strong human being. I hope you will experience the most beautiful things the world has to give, as I have, without having to undergo its hardships as I have had to. Learn to wait before giving all of your love—thus you will be spared the feeling of being cheated. Be happy as often as you can—every day is precious."

This letter, contained in a volume of remarkable letters entitled, "Dying We Live," is the prayer of a woman desiring that her child should grow, mature, develop, and find something amazingly interesting at every hour of the day. Her desire was not lessened by the fact that her own life was being cut off in midafternoon.

AT SOME TIME IN LIFE there are great restraints laid upon us. Wartime does that. Lawlessness requires it. Fear demands it. Insecurity imposes it. But there are other times when we discover that great living is the living that is constraint, not restraint. Constraint is the free understanding of the obligations of liberty, the responsibilities of freedom, the inner security of a great faith. Whatever the hour of the day, it is required of each of us that we be people of increasing maturity. After you've told all of your troubles and problems, the past heritage says to the present, "Nonetheless, you must grow up."

RALPH W. LOEW

Young Claude Schunemann was not expected to live beyond his 12th birthday. He's 14 now

His Strength Is Faith

By Margaret Cressman

"He's been fighting for life ever since he was born," says Myrtle Schunemann of Savannah, Georgia, of her older son. Claude was a seven-month baby, weighing 4 lbs. 13 oz., with a heart deformity doctors predicted would make normal growth impossible, and which would claim his life "certainly before he reached twelve years."

Last May 15 Claude celebrated his fourteenth birthday. He stands 5 ft. 4 in. tall, and weighs 104 pounds—"A normal teen-ager in every way," says his mother, "except for his heart."

To medical men, Claude is a physical miracle. To the members of Reformation Lutheran Church in Savannah, Claude and his parents are a miracle in another sense—a miracle of faith.

Claude has been in and out of hospitals, "more times than I can count on both hands," he says. He had his first major heart operation, in which doctors re-routed his blood stream, when he was five years old. Other operations, hospitalizations in times of cardiac crisis, doctors' bills, costly drugs have taken a tremendous portion out of a modest income.

Yet father Fred lives by the faith which he teaches his class of intermediate boys and girls in Sunday school. Last year he received a citation from his employer for having driven his bakery truck for fourteen years without an accident—a record a "worrier" would not be likely to achieve.

Fred is also treasurer of the Sunc school at Reformation, and serves on t church council. He's a man who can counted on whenever a job needs doi in "his church."

Myrtle's time is limited since Clau requires constant care and another nin year-old son, Gene, needs a normal bo share of attention. But she belongs one of the women's circles and helps whatever way she can.

For his part, Gene accepts with go grace and understanding his brother's sp cial needs. "It's brought us very clo together as a family," Myrtle says.

Patient, cheerful acceptance of the restrictions was not easily achieved any member of this family, but it's bee hardest of all for Claude. The fact th he could not go to school did not see to trouble Claude until the year he w seven. That September as he watche other children passing his window goi to and from school, Claude's sunny di position gave way to rebellion. He cri for hours, refused to eat; slept on briefly and fitfully.

Finally, a psychologist whose he Claude's doctor had enlisted, urged th an arrangement be made whereby Clau could attend school for at least son small portion of the regular session. St Paul's Lutheran School agreed to acce Claude, and it was a radiant little b the bus driver carried into the kinde garten room for his first day in "re school."

Claude had attended kindergarten f

ly two weeks when he had to be hos-
alized in another of his many battles
outwit death. Those two weeks, how-
r, had been enough to show Claude
t his parents were willing to let him
to school when possible, and since
t time he has accepted cheerfully what
vate schooling his condition permits.

ONE RESTRICTION he would not toler-
. Claude had always attended Sunday
ool and church whenever physically
e. He had also attended catechetical
ss for two years and was scheduled
be confirmed on Pentecost, 1958. His
her would carry him to class and stay
h him through the session.

Early in May that year, another emer-
cy sent him back to the hospital.
er this close brush with death, the
tors were adamant. "No more going
church," they said. "In crowds you
e a double risk: infection and less
ilable oxygen."

"I can't live if I can't go to church,"
ude said quietly. When it became
r that this was a statement of fact,
the doctors relented. He could go if he could sit in a quiet place apart from other people. So Claude got his own special seat in church near the baptismal font.

Although Claude could not be confirmed with his class on Pentecost, his pastor, George E. Cressman, confirmed him in the hospital chapel the same week.

When after long, anxious weeks he was finally able to come home, one of the first things he asked for was a box of offering envelopes for "his own." He gives his offering out of the money he earns from selling attractive, sturdy potholders he weaves on a little loom.

ASK CLAUDE what he likes best and he'll answer, "Be an acolyte at church." When he is able, Claude takes his turn serving this way. "I don't know how it happened," he says with a smile. "I got to serve Christmas Eve and Easter."

His second love is railroads, the Atlantic Coast Line in particular. In his bedroom where he must spend most of his time, Claude has an elaborate train set-up, the gift of a men's organization, on a large table. A local railroad man comes regularly to see Claude, bringing him railroad "loot" (Claude's word), accounts of railroad happenings, and on one never-to-be-forgotten day, arranged for Claude to be lifted up into the cab of a real engine.

LAST JUNE Claude again spent two weeks in Emory University Hospital for study and tests. Doctors found him in better physical condition than ever before. "Maybe God will make me completely well," Claude says, "or maybe he'll show the doctors what to do to make my heart work right. Anyway, I'll live until God is ready to take me, and then the doctors can use my heart for studies which might help somebody else."

FIVE MAKE A FAMILY

Church Is for Everyone

LAST SUNDAY we asked our nextdoor neighbors, Claire and Charlie Mawson, to come for a pick-up supper. The Mawsons and we Meltons thrive on such impromptu meals.

"Come over about six," Dan called to the Mawsons after service. Their car was parked beside ours in the church parking lot. "We'll open the refrigerator, empty the breadbox, snatch a few jars and cans from the cupboard."

"Love to," Claire called back, as Charlie started their car. She rolled down the window and added, "Maybe I have some dry cake and cookie crumbs to contribute."

"Anything edible is welcome," Pete told her, as he popped into our car.

AT SIX, we were swarming about in the kitchen—five Meltons, two Mawsons, and Pastor Hanson's daughter Laura, whom Sue had asked as her guest. The idea in our pick-up suppers is to spread an array of foods on the kitchen table, then serve ourselves and settle at the dining-room table to eat and talk. Pick-up suppers are always informal and noisy because we run between kitchen and dining-room to forage for more food or to add a bit of something to an already overloaded sandwich.

Claire Mawson and I started to talk, under the hubbub, about the new members received at the morning service. "Is it Wednesday that we're entertaining the new members—women—at ULCW meeting?" Claire asked. I nodded and she went on. "Is each one being introduc by an old member—as we did last tim I thought that was fun."

"The committee has it planned," I sa "I'm introducing Miss Taylor. She mov here about six weeks ago. She's on t library staff. She won't be able to co to ULCW meetings often because of h job, but she plans to come this Wedn day."

"What are you two mumbling abou Charlie spoke from across the tab "Here—have some corned beef. Open the can myself." He pushed a pl across and called to Pete in the kitch "Bring a few pickles, Pete. Corned be needs pickles."

CLAIRE ACCEPTED a slice of meat. "V were talking over the members welcom this morning."

"Nice looking group, weren't they Dan entered the conversation. "Quite big group for our church. Let's see the Delray family—that's four. Th Mr. and Mrs. Tompkins. And . . ."

"Their son, too," I reminded Da "And that tall, elderly man . . . Mr. . Mr. Ferguson. And Miss Taylor fr the library."

"*Miss* Taylor!" Dan winked at Charl "Wait till the matchmakers start."

I made a face at my husband, and th continued to count new members. "M and Mrs. Wetherole, too. That's eleve There were more. Who did I omit?"

"That young couple . . . Mr. and M Brown." Karen added the handsor

g Negro couple to my list. "We have twins in nursery class."

ney'll have a baby brother or sister ew months," Dan said.

noticed. That makes another future er for nursery class."

ren't you looking sort of *far* into future?" Pete laughed at Karen. , did you know that Mr. Brown was on the high school basketball team? ago, of course."

PETE, anyone who was in high l five years ago is ancient. "Notice ng legs? Bet he was a good scorer."

et you didn't know that Mr. Brown's er, Les, is on our high school team now?" Karen said smartly. "Les n. His name's on the sports page st every time the team plays."

e Browns had come to our church Emmanuel Lutheran in Roxtown. have been coming to services for al weeks, and today were received ransferred members. I think they very much at home in our congrega-

always like the Sundays when we ome new members. Everyone feels iendly. We wait around after serv- and shake hands and chat—even gh we've already been shaking hands several Sundays.

Why do we have Negroes in our ch and Buzzy's church doesn't?" Sue d. We'd forgotten about Laura and They seemed to spend most of their in the kitchen concocting new sand- fillings. Sue spent a weekend with zy, and attended Buzzy's church. d asked us many questions since then. Not all congregations accept Negro nbers," Dan explained.

Why not? What's the matter with e churches?" Sue persisted.

They aren't as grown up as we are," Karen said, as she went around the table and filled coffee cups.

Pete snorted. "They're silly—that's what!"

"Karen has a good point," Dan said. "It takes maturity to be able to get along with all people, to treat everyone as you'd like to be treated."

"Good ole Golden Rule," Pete slipped in, but Dan ignored the interruption and went on with his explanation.

"Sometimes some of the members of a congregation may not be ready. They may have mental blocks against people of another race or nationality."

"Some Lutheran churches don't have Negro members," Charlie Mawson added. "Mostly that's because they are in neighborhoods where there are no Negroes or perhaps no Negro Lutherans. But I believe most Lutheran churches offer membership to anyone, regardless of race or nationality."

"YOU CHILDREN realize that certain parts of the United States look at Negro-white relationships differently than we do," I reminded Karen, Pete, Sue, and Laura. "It's hard to go against tradition and custom . . ." I let my explanation fade away.

Pete laughed. "Mom, it's just as Pastor Ittel always says . . . the ones to whom you're talking aren't present."

"Yes. You and dad don't have to lecture *us*," Karen agreed with Pete. "Or Mr. and Mrs. Mawson or Laura. We're with you."

"Pop said I could go to the game Friday night. How about introducing Les Brown to me?" Pete asked Karen. "You *never* told me you *knew* him," he said, accusing his sister of concealing vital information.

"You never asked me," she snapped and draped a paper napkin on his head.

DRAMA GROUP EXPERIMENTS

LATE IN 1958 a group of Lutherans in New York City took their first steps into the arena of religious drama. "The Lutheran Foundation for Religious Drama" presented its first production. "The York Nativity Play," a medieval pageant-type drama of the Nativity, found a worthy setting in the gothic beauty of Holy Trinity Church, For four nights almost 1800 people worshiped at this unique proclamation of the birth of Christ.

Encouraged by the success of its first offering the foundation laid plans for a production in Advent 1959. If 1800 people would come to midtown Manhattan during four nights to witness religious drama, it was reasoned that many more people could be reached if "the show went on the road" over a longer period of time.

An ambitious schedule was set up. In eleven churches throughout New York City, in Westchester County, Long Island, and neighboring New Jersey, fourteen performances (later a fifteenth was added) were scheduled over eleven days.

THE PLAY-READING committee set to work, sifting religious drama to find the right play. Finally two short plays by Charles Williams were selected, "The House by the Stable" and its sequel "Grab and Grace."

Then the long hard time for rehearsal began.

Few people know of Charles Williams. An English author, poet, and playwright, Williams, who died in 1945, was a deeply religious and mystical person gifted with an exciting ability to thrill the imagination of his readers. His novels particularly, in the vein of C. S. Lewis's *landra* and *Out of the Silent Planet*, s at the very fiber of man's persist needling compulsion to be conce with God. Saturated with the lang of the Bible and of the devotional li ture and hymnody of the church, liams still manages to make his w the bearer of ideas which speak to modern situation.

I feel that the choice of his two p for production was well made. Origin planned by the author for presenta in the churches, they require very l for costuming and sets. The words the actions of the players tell the st

In *House By the Stable* Man is acc panied by Pride (an attractive, bewi ing female) and her brother, Hell. Th two have entered Man's house—ca Earth but Pride would call it Sin " cause my tongue trips if I name it Ear —and are bent on seducing Man.

"Seducing" is the word and that's about what happens as the fetching male clings passionately about the n of Man. There is some heavy drinki but that usually accompanies a sed tion, doesn't it? And all the while, scenes reminiscent of *Faust*, Pride Hell plot to win Man's Soul, a jewel can't seem to find, in a game of dice.

The game is interrupted by the pearance of Mary and Joseph who de a place for the night. Mary is about bear a child. Pride and Hell try to suade Man, while Gabriel (Man's vant) pleads the case for the tired cou Man finally and begrudgingly offers th the stable and goes on with his ga only to be interrupted by the cry of

born babe. Aided by Gabriel, Man himself away and goes to see the l. Gabriel, substituting honest dice, s up the game and Man's soul is d.

THE second play *Grab and Grace,* s are more elements of comedy. e, now shorn of her fashionable gown dressed in tatters, returns as Self Re- t. Her brother also in rags counsels that the game is not yet lost and sug- that she wear modesty to beguile .

ut Faith enters the picture. A lovely an, brightly dressed, she dwells in house of Man, and it is with her that e (or Self Respect) must do bat- To Pride's suggestion that she has ted Self Respect for her new name keep myself in mind as a true center myself," Man replies: "Faith sings of Immanuel and what he does."

here are farcial scenes in which Faith russed up and tossed into a sack. ce, an impish boy, arouses the ire of . The game continues: "To lead the istian life is always difficult. How have to work! digging, building, ng alms, prayer. Do you pray much?" Pride of Man, who replies: "A good ." Observing Gabriel's astonishment asks, "Gabriel, what do you mean?" ," says Gabriel, "only that you have constantly helped. This boy Grace most of the work."

HE PLAY ENDS with the retreat of e and Hell, at least for the time (they r do disappear) and Man, encour- by Faith, leaves the beholder to find answer: "A second step . . . a second in love . . . What, O almighty Christ, t of the third?"

that were the end of it, the Lu- an Foundation for Religious Drama nt be happily contemplating new ventures for 1960. But what of audience reaction? In all but two of the churches the play was performed in the chancel. For some of the audience this was most disquieting.

The performance of a play which included passionate love-making and heavy drinking just didn't fit before the altar of God. Some of the people said they were shocked. Associations of the house of God with the solemn ordered movement of ministers, acolytes, and choirs didn't allow, to these people, for the intrusion of sex and worldliness.

I can sympathize somewhat, but I can also see quite strongly that all of us need to be shocked. Religion is not some pious, holy garment we don as the mood moves us. One wonders if such scenes would offend quite so strongly if they were viewed on the television set in the privacy of living rooms? And if even they did, does that mean that we shall shut our eyes to what is happening all about us?

THE SCENES of the plays were allegorical. Pride seduces all of us and we need to remember that. Her charms can be fatal, eternally so. But do we comprehend this nearly so well in a sermon when Pride and Hell are but words as we do when we can behold them as beings, bent on our destruction? And does our own righteous indignation not reflect something of the attitude of Self Respect?

I remember directing a sermon at one person who had caused extreme difficulty. Veiled references, I thought, would reach her without insult. After the sermon she said: "That was a good sermon, Pastor. I just wish that so-and-so had been here to hear it." By not wishing to shock I had lost the game.

There's something else that must be said about this production. In spite of

energetic and attractive publicity, the attendance at fifteen performances was pitifully small. The fault, I feel, lies with the pastors of the churches who failed to arouse their people to witness the performance. Here was a more effective proclamation of the gospel than most pastors could hope to produce in a sermon.

The Lutheran Foundation for Religious Drama is at a crossroads now. I believe it has opportunity to prove a devoted, forceful servant of the church. But the Lutherans in the New York City area, and even those beyond who will invite it to come to their churches to perform, will have to give it strength.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Social obligation

QUESTION: Jim and Phyllis were married three years ago. They live more than four hundred miles from us, but they come home several times each year. We always look forward to their coming, especially since Jim is our only child.

But Phyllis is so different from what I expected a daughter-in-law would be. The main thing that annoys me is that while they visit here—sometimes for several weeks—she never offers to help me in the kitchen, even though their coming makes considerable extra work. She likes to play the lady, sit in the living room, play records, converse with anyone available, and avoid any work. Often enough she doesn't get up until almost noon and then expects to be served breakfast.

Again and again I have asked h help, and she has usually responded less she has something else which prefers to do. When she responds reluctantly, and she does not do n than she must. She actually seems t sent my asking her to help. Furtherm what she does she does carelessly poorly — as if she had never see kitchen before.

REPLY: It seems that the yo lady has not received in her pare home the kind of training and exp ence which every girl should get, gardless of her other education work. Much of the same kind of e cation is now given in many scho A woman guest in a home should o help, and to give her services g erously if her offer is accepted, un all the domestic service is perfor by paid servants—a rarity today.

What to do? 1) Invite other yo women guests who are prepared carry out the social amenities, and g Phyllis the benefit of the example. Relate instances of when you your gave help in another home. 3) W you visit your son and daughter-in- give your help in good measure. Buy two copies of a book on so etiquette which deals with this mat Let her see that you have one for yo self, suggest that you thought might like one, and present the o copy to her. 5) If these steps do yield results in a reasonable time, h a calm, pleasant talk with the yo lady; continue to ask her to hel that is still necessary, and show how to do some things with which seems to have no acquaintance.

Letters regarding problems to be discusse this "Clinic" may be sent to Dr. Rudisil 359 N. West End Avenue, Lancaster, Pe

MEET A GREAT WOMAN

Ida. By Dorothy Clarke Wilson. Mc-Hill Book Co. 358 pages. $5.95.

is is not a book for the person who an evening of complacent reading. is a story of youthful rebellion, of the g Ida Scudder who would never, no , be forced into the mold of her father forty other Scudders who had given a total of over a thousand years to medi-nd missionary service in India.

ou'll go to India and be a missionary all the rest of your precious Scudders," best friend said when the cable came India saying her ill mother needed her. o, she would go for a short term, just to with her mother from whom she had separated for five years, and then re-to America and *live!*

ere is a story, told with simple, be-hing drama, of the inner struggle of who thought she hated everything about a—its smells, poverty, heat, beggars, ases, superstitions, demands . . . The y of one who thought she hated every-g about being a missionary.

he exciting night when there came ee knocks in the night" (by Indian hus-ds who rejected her father's obstetrical) becomes for Ida a spiritual battle-nd. She is faced with shocking need superstition, her compassion at odds her own desires.

he urge to serve the repressed and lected women of India wins.

he reader participates in Ida's struggles, inning as a young doctor in 1900 with a dispensary, ministering to thousands, ing money for a 40-bed hospital, train-nurses, dreaming and realizing a medi-college for women; campaigning for lions of dollars to develop a huge medi-center near Vellore, providing rural lth centers, traveling "roadside dispen-ies" where 60 or 70 cataract operations ld be performed in a single day, a cen-ministering annually to 175,000 persons.

Here is a story of one person's half-century of devoted service, one person's answer to filthy and cruel methods of childbirth, child marriage, temple prostitutes, the ravages of blindness, leprosy, TB, skin diseases . . . the horrible malnutrition which doomed many children in their first years, and their parents to disease and death before thirty.

Here is a woman so full of vitality that at 75 she spent half her vacation climbing mountains, and beat a teen-age tennis champion in a tournament. Although at 87, Dr. Ida has retired near her beloved Vellore, she is still its spiritual guiding light.

RACHEL CONRAD WAHLBERG
Austin, Texas

THE CHURCH AND ART

Approach to Christian Sculpture. By Hubert van Zeller. Sheed and Ward. 185 pages. 13 illustrations. $3.75.

This book is an important introduction to the realities of Christian art, and is important for laity, clergy, and sculptors. The author, by confining himself to sculpture, provides ground for a more precise appreciation of a neglected medium. He stimulates serious thought on the background of Christian art practices and the resultant contemporary questions.

Van Zeller starts by firmly insisting that the artist's fidelity to the material substance of his art is basic. He concludes that the twin essential to Christian art is the artist's subordination of himself and his work to Christ and his church.

One is impressed by van Zeller's balanced and lucid assessment of the history of Christian sculpture. His estimation of the consequences of the various historical relationships of the artist to the church is superb. For example, he contends that the individualistic geniuses of the Renaissance all but ruined further effective employment of the artist on a community level. He shows that only art produced from within an in-

tegrated Christian community is fully assimulated into the life of the faithful.

The principles van Zeller suggests for judging both the spiritual and material purpose and quality of Christian sculpture and art badly need attention. While he offers no spellbinding solutions to the problems of contemporary church art, his proposals carry authority and spiritual insight.

THAYA C. BATDORF

Bridgewater, Nova Scotia

LUTHER STUDIED SCRIPTURE

Luther the Expositor, Luther's Works Companion Volume. By Jaroslav Pelikan. Concordia. 286 pages. $4.

To anyone subscribing for the 55-volume American Edition of *Luther's Works,* this "extra" is a valuable optional volume. It is an introduction to the first thirty volumes of the new series which consist of Luther's important exegetical writings.

Dr. Pelikan is highly qualified to write this "extra." Not only has he translated some of Luther's writings himself and edited other translations as co-editor of the series, but he has also devoted considerable study to many German and English volumes dealing with Luther's interpretation of Scripture.

A natural interest in controversy and a preoccupation with the theological problems of the Reformation both as they concern the history of dogma and of systematic theology has led, Dr. Pelikan feels, to a neglect of Luther as an expositor. He was above all an exegete, and if he were alive today, he would probably be a professor of Old Testament.

To concentrate almost entirely upon Luther's polemical writings is to do him an injustice. After all, behind Luther's controversial writings lay his work as an expositor of Scriptures. Exegesis formed the content of his polemics, and in turn was influenced to an extent by his polemics. Furthermore Luther's expository writings not infrequently modify and explain apparent extreme positions sometimes taken in controversial discourses. This has important bearing on our picture of Luther.

Part one of the book deals with "components" of Luther's exegetical ciples, viz: 1) The Word of God an relationship to the Bible; 2) Luther's cept of the relationship between Scri and Tradition; 3) His exposition of meaning of the church; and 4) The supr place he gave to Scriptural exegesis in ological controversies. Pelikan make clear Luther was not an extremist.

Part two is a case study of Luther's plication of these principles in his exposi of the Lord's Supper as it was produ in lectures, sermons, and controversies.

Minneapolis ROBERT A. BARTEL

GREAT PROTESTANT CENTUR

The Nineteenth Century in Europe. Volu II: The Protestant and Eastern Churches. Kenneth S. Latourette. Harper. 532 pages.

This is the second volume of Profes Latourette's projected five-volume history

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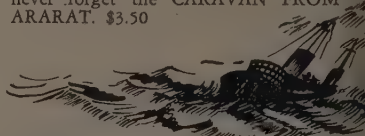

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ianity in the nineteenth and twentieth ies which bears the covering title, *ianity in a Revolutionary Age.* author describes the secularization state and education, the urbanization dustrialization of society, and the con- etween science and religion as menaces survival of Christianity in the nine- century. In the first volume, pub- last year, he described how Roman licism met these threats in Europe. s volume he shows that on the whole tantism dealt with the revolutionary in Europe more successfully than n Orthodoxy, and even than Roman licism.

treatment follows the pattern of a y-to-country survey: Germany, Scan- a, Finland, the Baltic countries, Po- the Hapsburg domain, Switzerland, the countries, Holland, the British Isles, a, and the Balkans. Attention is given h country to theological developments, al interpretations, church-state rela- awakenings and other evidences of re- s vitality, activity to meet new social , enterprises for missionary expansion, o forth.

fessor Latourette marshals a vast nt of detailed information to support miliar thesis that, despite losses suf- en route, Christianity emerged from als much stronger, better, and more ve than it had been when it entered neteenth century. The ground is cov- at a leisurely pace and with a fulness aled elsewhere. The next volume will evoted to Christianity outside of e from 1815 to 1914.

ladelphia THEODORE G. TAPPERT

EXISTENTIAL APPROACH

Hinge of History. By Carl Michalson. er. 256 pages. $3.95.

s book is a timely contribution to a understanding of an existential ap- h to Christian faith. It helps us under- existentialism's inability to find ulti- meaning in life and leads us to Christ, gh whom history can have meaning. Ordinary history cannot be explained by itself, but the events of biblical history give us clues to an understanding of life. "Christ," says the author, "is the hinge of history . . . the event which supplies the very form of the Christian man's existence." Christianity says that life must be lived by faith in God, who is the Possibility of all things. Without God nothing is possible; with him all things are possible.

The author discusses the meaning of history and its dimensions, man's place between nature and God, the significance of freedom, and existential history, all of which leads him to Christ, the "Hinge of history," who connects and separates the old and the new, the past and the future. Christ is the one biblical event that helps us understand the meaning of life.

The other biblical event that gives meaning to existence is the resurrection. The author, like Bultmann, is concerned more with the proclamation of the meaning (the *kerygma*) of the resurrection than with the literal facts or the resurrection as world history (the myth). Michalson writes, "The decisive sign that Christ is risen and that the new age is upon us is not to be found in the resurrection miracle stories, but 'in the fact that Christ is being preached.'"

The last two chapters deal excellently with the creativity of preaching and the mission of the church. The entire book is well written.

This is a work not to be read casually, or by a novice in theological study. It should be read by every pastor who wishes to speak effectively and directly to the situation of man today. JOSEPH B. MOHR

Brooklyn, N. Y.

Minister's Federal Income Tax Guide. 1960 edition. By Sidney D. Rosoff. Harper. 145 pages. $2.

For a U.S. clergyman who wants advice on what tax exemptions, etc., specifically apply to his situation, this is a clear guide. Examples are given of tax forms filled out correctly, including the self-employed social security computation.

overseas

New Trends for the Sixties

ENGLAND: London. Jan. 2. — SEVERAL important changes in the Lutheran situation in Great Britain at the turn of the decade indicate the far-reaching links of the small Lutheran family in the British Isles. Among the changes are some that cause much regret but the promise of a new day shines through.

A bright future opened for Lutherans in Liverpool when the old German congregation dedicated a strikingly modern small church on Dec. 13. President Adolf Wischmann of the Foreign Office of Evangelical Church in Germany, the Anglican Bishop of Liverpool, Senior Gottfried Klapper of the German Synod in Great Britain, Lutheran World Federation representative W. B. Schaeffer, the Lord Mayor, German, Scandinavian and English pastors participated.

Established over 125 years ago by a large German colony (a property deed of 1875 lists one professor and 13 butchers as trustees), the congregation serves a much smaller group today. Services were suspended during World War II when all Germans in Liverpool were interned. The big old church was condemned after the war because of bomb damage.

With the congregation's own resources and an $8,400 loan from a church building loan fund recently established by the LWF, the neat little chapel was erected on the old site near Liverpool University. The enterprising young pastor expects to have a greatly increased schedule of services, including one service a month in English to serve wider Lutheran circles.

AFTER A dozen years of association with fellow-Lutheran refugee groups aided by the Lutheran World Federation, Polish Lutherans of Great Britain decided that they prefer to be subs by the Lutheran Church — Mi Synod. According to a letter requ that LWF aid be discontinued at th of 1959, this decision was one of science, prompted by long felt and expressed doctrinal consideration."

Bishop Wladyslaw Fierla, head o Polish Church in Exile, indicate members of the Lutheran Counc Great Britain that these doctrinal ferences centered around "verbal in tion" and "closed communion," Polish views were said to be in harm with those of the Missouri Synod. also interpreted recent action at th nual conference and in the Luth Council as moves toward a "s church" which would interfere with independence of Polish Lutherans.

Bishop Fierla told the Lutheran C cil that the Poles were not going to "anybody" and wanted to stay in fellowship with other Lutherans in G Britain. Since Polish Lutherans in don have been particularly close to Evangelical Lutheran Church in Eng (daughter church of the Missouri Syn and have been worshiping in Lut Tyndale Church since the war, the ch of allegiance was not unexpected. Bis Fierla has long been the Polish prea on the Lutheran Hour. He expre his desire to continue in the Luth Council.

TWO NEW WORKERS will join Lut ans in Great Britain this month. Firs arrive will be Miss Aili Rytkönen, a nish student worker who will serve am African and Asian young people com to England for study and work. Acc ing to a student census there are 35,(40,000 African and Asian students f Commonwealth countries in Englan

Since many of these countries

g Lutheran groups, Lutheran leaders long felt the need to contact these ising future leaders and relate them theran church life in England. Miss nen will be supported by Lutherans reat Britain, the LWF Department orld Missions, and the Student Chris- Movement of Finland. She will have eadquarters in London but will as- other university cities too.

e Rev. Jerry Moe of Wisconsin will e in late January to continue the of Pastor Lloyd Swantz who will in Finland.

—WILLIAM B. SCHAEFFER

ters to the editor

E OF THE NEW CHURCH

: We do not like the name, Lutheran gelical, for the four merging churches. ngelical" should come before "Lu- n," as "Lutheran" is the name of the ch or denomination. "Evangelical" is name of a church (now merged with United Brethren) and I would certainly to go through the rest of my life using e for my church which can so easily be onstrued. How can a few men, sitting committee, decide a question which is so much to a couple of million peo- The question should be put to a vote e members. (MRS.) MARY B. HESS *hens, Pa.*

: It is unsettling to see the word "Lu- n" put in embarrassed subordination, cially when we subordinate our tradition out qualification to a name increasingly n over by American sects and other or- zations of fundamentalist, chiliastic, and ecostal tendency. This new denomina- l name would almost certainly delay movement toward *Lutheran* unity in rica. It would add serious terminolo- confusion both to American Lutheran- in general and to our membership in the Lutheran World Federation and the National Lutheran Council. Since it can be assumed that a good number of congregations will not blithely abandon their confessional name, we will have the anomaly of "Lutheran" congregations belonging to an "Evangelical" national body.

(PROF.) SYDNEY E. AHLSTROM
Yale University

SIR: Three cheers for Dr. Brown's proposal, "The Evangelical Catholic Church" (*"Worship Notebook," Jan. 6*). While we have accused radical reformers of throwing out much wheat with the chaff during the 16th century, I am convinced that even we so-called conservatives since that time have thrown out a diamond with the dust by discarding "catholic" from ecclesiastical parlance. The name "catholic" was used as definitive of Christian faith long before "popism" was invented. Why not put the word "catholic" back in its proper historical usage? (REV.) J. LUTHER BALLENTINE
Elloree, S. C.

SIR: Dr. Brown dislikes the word "evangelical." (It is biblical while "Lutheran" is not.) He says, "If a man is Lutheran he is evangelical." (I wish it were that easy.) He says, "There is good cause for the use of the word 'evangelical' in Europe. Not so here" (let's have the reasons). Dr. Brown closed his column with these words, "You are going to have to live under this new name. How do you like it?" I LIKE IT.
Indianapolis (REV.) ALAN J. KIEFFER

LIKED ROUAULT ARTICLE

SIR: Thanks for the fine article about Georges Rouault (*Jan. 13*). The traditional Victorian conception of our Lord as a weak, sweet, and somewhat effeminate person is a long time dying. Christ accomplished his mission only through and because of intense suffering. Some of our theologians and artists are courageous enough to admit this and try to communicate it.

(REV.) JAMES C. BLACKBURN
Philadelphia

Synod Again Tops Quotas for 1959 Benevolence and LW

By CARL A. DRISCOLL

TAMPA—Another year of better than 100 per cent returns for benevolence and Lutheran World Action has been achieved by the Florida Synod. Treasurer Carl Woerner reported receiving 100.86 per cent of the 1959 apportionment, and 104.86 per cent of the LWA quota. The synod led the United Lutheran Church in apportionment receipts for 1958 with 100.13 per cent.

Included in the total received was a $2 per capita assessment each for Newberry College and Southern Seminary. The 1960 apportionment will continue these two appeals. Additional synodical expenditures bring the 1960 per capita to $20.50.

Developers for Five Mission Areas

FIVE NEW mission fields are now awaiting the arrival of developers called at the December meeting of the Board of American Missions. The mission pastors will work at Jacksonville, Southeast; Jacksonville Beaches; Gainesville, Northeast; Venice, and West.

This will make ten fields under deve ment, with another five approved. Wor anticipated early in 1960 at Lake W Winter Haven, Ft. Pierce, Ormond Be Port Charlotte and South Miami.

THE REV. W. BAXTER WEANT, newly ca director of home missions, began his offi duties last month by traveling with Bo Secretary Merle Franke on a visit to eral synodical missions.

He and Mrs. Weant are living at 1515 Howard Ave., Tampa 6, but he is co muting to St. Petersburg where synodi offices will remain until the Tampa pars age for the president is completed. Grou breaking ceremonies were held on Jan. It should be ready for occupancy by May

UNITED LUTHERAN CHURCH MEN progr will get a forward thrust in February wh Executive Director Howard Logan condu workshops in the conference meetings.

Lutherans Come From Everywhere to Join Florida Congregatio

EVERYONE KNOWS that Florida has "integrated" a large number of Yankees into its permanent citizenship. This influx is evident in the Lutheran churches, since Lutheranism is still comparatively young in some sections of the South.

One young mother who was born in Savannah but grew up in Florida alleges that the first time she heard the word "Lutheran" she thought it was a disease. Having married a Lutheran boy from Philadelphia, she is now quite at home in her new church.

In setting up a permanent church record system, Good Shepherd Lutheran in Tampa now has returns from 332 of its 569 confirmed members. These 332 individuals were born in 33 different states and the Distr of Columbia, Canada and eight forei countries.

Pennsylvania leads with 60 out of 332, or nearly 20 per cent. Ohio comes second with 34; Florida, boosted with co firmed young people born here, is a cl third with 33. New York State contribut 28, Illinois 25, Michigan and Wisconsin e 13 and Minnesota 11.

Mason-Dixon-wise, there are only 73 o of the 332 who were born in the South.

When all the reports are in, it is like that nearly every state will be represente One member, not in the group reported, w born in Hawaii. All they need now is o Eskimo!

Fry tells youth
feel they are
eparing to live"—

Be Alive Now!

ACHEL CONRAD WAHLBERG

N ANTONIO, TEXAS—"If you don't see as clearly in the present as he seems e past, do not be disturbed," Dr. Frank-Clark Fry told 5,000 young people at-ng the 18th international Youth Con-ce of the Augustana Church here on Year's Day.

he present is the tense of eternity. We see the present well about anything. n Moses told his people to go out of t they said to him, On whose authority ou speak to us? Moses told them the of Abraham, of Isaac and of Jacob sent him. Yet did Abraham know it? Isaac sure of God? Was Jacob? . . . , too, said he was sent from God, the of the prophets . . ."

e United Lutheran Church president he was thankful he did not live in Jesus' "I'm exactly the type of person who d have been with the high priests and isees, defending tradition and murdering Savior."

HEN I WAS a minister there was one n I never would use. You know that 's favorite, 'I think when I read that t story of old when Jesus was here ng men, how he called little children as s to his fold (That's the way we think urselves, as little cherubs), I would to have been with him then.'

'm thankful I *wasn't* with him then," Fry continued. "I'm thankful I can through the corridors of time to get Lord in true perspective . . . God is ing among us now, today—like the wind he mulberry trees, if only the wax of

"The Gospel is not glamorous . . ."

preoccupation and unbelief would be taken from out of our ears and we could truly hear him.

"Time means nothing to God. There is no such thing as a history of God. God is always the same. There is only a history of the *dealings* with God, because man is finite and changeable."

Dr. Fry took note of the beginning of the new year. "God is also of the future," he said. "When Charles Steinmetz was on his death bed he was asked where the greatest advances of the future would come. His answer was, 'In the spiritual realm, because there are more undeveloped resources in this field than in any other.' God must be the God of the future if there is to be a future at all."

THINGS OTHER THAN FAITH bring young people to conventions, Dr. Fry told the Augustana youth. "I am not fooled by what brought you here. Excitement, innovation, friendship, adventure also brought you here. Like other young people in this country, you think of yourselves as preparing to live.

"The first thing I ask you to do is to be

Luther Leaguers of Augustana Church came to San Antonio from 35 states, five Canada provinc

alive now, NOW. Second, work with your brain. It isn't easy. Saturate your life with what the Gospel is all about.

"The Gospel is not glamorous. One of the greatest enemies of Christianity today is sentimental religion. It is not an emotional debauch. One must be gripped with a commitment!"

Dr. Fry said he believes it is a tribute that in some areas of the world the Communists have been putting the mailed fist on Christians. "It is only the religion that *moves* the individual that arouses the tyran

"I will be with thee, says the Lord. can't imagine a more uncomfortable com panion than Jesus. I pray daily for his com panionship and I dread it. He refuses t let me live for what pleases me, but fo what pleases him.

"What is your reply?" was Dr. Fry's fina challenge. "Lord let me be thy servant, th partner, thy son, thy disciple? If our Lor could recruit as many as ten from this ma sive group, that would be a crowning event

Paul Bosch Accepts Call to Be Syracuse Campus Pastor

SYRACUSE — The Rev. Paul F. Bosch has accepted a call from the Synod of New York and New England to become campus pastor to Lutheran students at Syracuse University, effective Feb. 1. He is the first ordained man to serve in this capacity at the unive sity.

PASTOR BOSCH

Son of the Rev. and Mrs. Herbert A Bosch, of Elma, N. Y., Pastor Paul Bosc is a graduate of Muhlenberg College an Philadelphia Seminary. He was ordained b the Central Pennsylvania Synod in 1956 and since then has been assistant pastor a St. Mark's Church, Williamsport, Pa. H has been working toward a Master of Fin Arts degree at the University of Pennsyl vania and Penn State University.

ynod Giving Falls Short f ULCA and Budget Goals

By FRANK K. EFIRD

SALISBURY — The North Carolina Synod id 92.98 per cent of its 1959 ULCA ap- rtionment and 102.5 per cent of its Lu- eran World Action quota. When the year ded, the treasurer's books showed total ving toward the synod's 1959 budget was 14,046, or 90.94 per cent of the goal.

The synod assigns each congregation a inimum" benevolence goal, based on mmuning membership. The congregation en makes a pledge or "covenant" on the nount assigned.

Two reasons given for failure to reach the LCA goal are: some of the older estab- hed congregations failed to pledge and to ve their minimum assignments; the syn- dical treasurer's books closed Dec. 31 ther than Jan. 15, which was the closing te for many years.

Assembly Stress on Lay Work

LUTHERIDGE, the Southern Lutheran As- embly, will give more emphasis to laymen's ork in its 1960 program. A "conference eek" will stress the work of men's and omen's work in the church.

The full program next summer will in- lude 14 camping weeks for youth; two lead- rship weeks; two weeks for music schools, ne for adults and one for children; a stu- ent retreat, a Boy Scout retreat, and one open week" in addition to the conference eek.

NORTH CAROLINA Lutheran pastors con- uct most funeral services in their churches. ecently St. John's Church, Salisbury, began sing a funeral pall at its church services. he pall is placed on the casket in the hurch narthex before it is taken to the ront of the nave. It is removed in the nar- hex as the body is taken from the church. s far as it is known, this is the first ULCA ongregation in North Carolina to use a pall.

Distinctive modern sanctuary of Holy Comforter Church, Belmont, N. C., was dedicated last Dec. 6 by Synod President F. L. Conrad. Nineteen-foot cross is suspended above the free-standing altar. Organ loft is at rear of church.

GRACE CHURCH, Hendersonville, recently completed a new parsonage costing $21,000. For the first time in its 43-year history, the congregation owns a home for its pastor.

Hospital Plan in Effect

A NEW GROUP hospitalization plan for pastors and their families went into effect the first of the year. The new plan offers better benefits and charges higher premiums than the one it replaced. The synod now pays half the premium cost out of its budget. Entrance into the plan is voluntary.

CARAVAN TEAMS will visit conferences and congregations again this year to encourage young Lutherans to enter full-time church vocations. The synod, with the support of its auxiliaries, introduced the program last summer with promising results.

Ten North Carolinians entered Southern Seminary at Columbia this year, and eleven college students were put on the pre-ministerial roll by the synod's ministerial education committee recently.

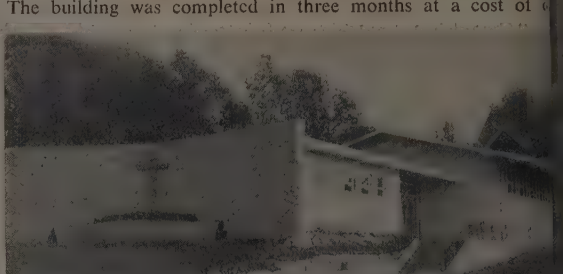
British Columbia Congregation Builds Own Education U

By OLIN G. DASHER

SEATTLE—Grace Church, Victoria, B. C., is rejoicing in the recent addition of a f room educational unit. The building was completed in three months at a cost of $5,000, with volunteers doing most of the work.

One wall of the addition is built of random stone as a background for a large cross, illuminated at night.

Grace congregation has doubled its membership in the last two years, reports Pastor Lorne I. Nadiger. The church received mission aid until a few years ago, and made great strides after selling its old church building and relocating. This year the church celebrates its 50th anniversary.



View from street shows new educational unit of Grace Church, Victo

MISSION WORK was started in Hood Riv Ore., by the Rev. Ernest W. Vetter. H River is at the east end of the Colum River gorge, in the center of a prosper fruit-growing valley.

Chaplain Pellett Retires

THE END OF 1959 marked the retirem of the Rev. C. A. Pellett after 23 ye service as institutional chaplain with Pierce County Lutheran Welfare Soci Tacoma, Wash. Friends paid tribute to H and Mrs. Pellett at a reception given Dec in Trinity Church, Parkland.

Chaplain Pellett's early choice of a car was music. He played with bands and chestras for some years, but in 1920 rolled at Pacific Lutheran Seminary, th located in Seattle. During his student d he played with the Seattle Symphony chestra.

His first pastoral assignment was organi tion of Grace Church in Tacoma, and served as pastor until 1930 when he becam a missionary to the Indians in Montana. 1936 he returned to Tacoma to becom chaplain for the Welfare Society.

Pastor Erling Thompson presents farewell gift to Chaplain and Mrs. Claude Pellett

o

uple Trade Home Jobs
r Liberia School Work

By E. RUDOLPH WALBORN

OLUMBUS—A growing desire to do full- church work has been realized by Mr. Mrs. Kenneth Garver, of Zion Church, Paris, Ohio. They were commissioned Dec. 27 to serve as houseparents in a ool for missionary children in Liberia. y flew to Africa on Jan. 4.

he Garvers attended the School of Mis- s at Maywood Seminary last fall. Two their four children went along, Kathy, and Jennifer, 10. Kenneth, 18, and y, 16, stayed in Ohio to complete school k.

Mr. Garver had been servicing, selling and alling heating and air-conditioning equip- nt, and Mrs. Garver was a school secre- . Both were active in their home con- gation and served as youth work spon- . For several summers they were short- n counsellors at Camp Mowana.

Mrs. Garver is a niece of Pastors Homer Grover Leonard, who were missionaries Liberia in the 1920s.

Mr. and Mrs. Garver serve church full-time

NINETEEN INFANTS and two adults were baptized at the Christmas Eve service in Third Church, Springfield. Pastor Jerry L. Schmalenberger said the record number was mainly the result of an evangelism mission held Nov. 15-18. The congregation also received 18 new members Dec. 20.

or Schmalenberger baptizes one of group of 21 receiving sacrament at Christmas Eve service

OHIO . . .

Third Church during the past year has turned its efforts toward serving the needs of people in its own neighborhood. This change of policy has brought a rapid increase in communing membership from 256 in 1958 to 314 at the end of 1959.

Mission Dedicates Building

ST. TIMOTHY'S CHURCH, Columbus, in December dedicated the building its members converted from a meat market into a church. The work has been going on since the congregation was organized in 1956.

The former butcher shop was purchased with help of the ULC Board of American Missions and the synod home missions board. Total cost including remodeling was $30,000. The building now has an auditorium seating 120 and rooms for eight Sunday school classes.

Pastor K. J. Bishop, developer of the mission, has brought the congregation to membership of 205 baptized and 75 communing. The congregation also dedicated its first parsonage on Jan. 3.

TWELVE AREAS in Ohio were visited this month in a Lutheran Laymen's Information Tour. Leo F. Schwerin, director of stewardship and congregational life, and an LLM member spoke at each city.

Speaking at Chillicothe, Springfield and Lancaster were Dr. Roland C. Matthies of Springfield; at Bowling Green, Van Wert and Covington, Don Kern of Ft. Wayne, Indiana; at Crestline and Ashland, John C. Linsenmayer of Columbus; at Newark, Marietta and Zanesville, Art Marr of Cambridge; at Warren, James Morentz of Pittsburgh.

Testimonial for Dr. Heins

FRIENDS AND ASSOCIATES gave a testimonial dinner at Holy Trinity Church, North Canton, for Dr. Fred W. Heins, director of the Lutheran Service Society of Northeastern Ohio.

Dr. Heins had just returned from a trip to Japan. In his absence friends raised a

St. Timothy's was once a meat market

purse that covered his travel expenses provided a TV set as a gift to Mrs. He

The dinner celebrated Dr. Heins' anniversary in the ministry. From 192 1933 he was a ULC missionary in Ja He entered inner mission work in R ester, N. Y., then served in Springfield, O until 1955 when he became head of Ohio society with headquarters in You town.

More Scholarships Grante To Six Lutheran Colleges

MINNEAPOLIS—Lutheran Brotherhood year will grant three, instead of two, scholarships to each of six Lutheran co colleges with more than 1,500 students.

The liberalized educational aid prog of the fraternal life insurance society announced by Dr. R. H. Gerberding, ch man of the board's committee on ch relations and benevolence funds. He the additional scholarships will go to G tysburg College, Wittenberg Univers Concordia College, Valparaiso Univers Pacific Lutheran College and St. Olaf C lege.

Lutheran Brotherhood also is raising amount of the Lutheran Youth Leader awards from $150 to $200 each.

This is architect's sketch of proposed first unit for Our Saviour Church, Endwell, New York

W YORK

ndwell Mission Congregation Ready to Build First Unit

By HOWARD A. KUHNLE

BINGHAMTON—Construction is expected to gin soon on the first unit for Our Saviour urch, mission congregation at Endwell, tween Endicott and Johnson City. This ll include the parish hall, kitchen and part the education wing.

Estimated cost is $131,500. Completion hoped for by next August. The Rev. bert L. Haversat, Jr., is pastor of the ngregation which was organized in 1957. sent membership is 195, with 125 in the nday school.

FIELD MISSIONARY Norberth H. Stracker, conducted the first service for a new mission in Cortland on Jan. 3. There is no other National Lutheran Council congregation in Cortland County, although the Missouri Synod has a small congregation in the city.

Beginning Feb. 7 the Rev. Harold A. Gram, of Pembroke, Ont., a graduate student at Syracuse University, will conduct services. Attendance at the first meeting was 48, but was expected to increase with the return of State Teachers College students and faculty after the holidays. Fifty-nine persons already have signed the charter.

GOOD SHEPHERD MISSION, Massena, held

spective members of Good Shepherd Church, being formed in Massena, gather at building site

N. Y.: BINGHAMTON . . .
a blessing of its newly acquired church site recently. The charter was opened on the first Sunday in Advent, and the mission expects organization in the near future. The mission serves the St. Lawrence Seaway area. Pastor Frederick W. Moock, Jr., is the developer.

REDEEMER CHURCH, Utica, paid $7,500 on its synod apportionment of $7,000, and $1,500 to Lutheran World Action on a quota of $1,000. The congregation also $4,815.71 to 28 other causes, local church-wide.

ATONEMENT CHURCH, Syracuse, has chased a new church site on West Glen nue. It is nearly four acres, level square. An architect will be retained.

THE REV. WALTER R. KOPP has in duced intinction (dipping the bread in wine) in administration of Holy Com nion at St. Paul's Church, Liverpool.

NOVA SCOTIA

Mission Holds First Service at St. John's, Newfoundlan

By DOUGLAS A. CONRAD

HALIFAX—Mission work in Newfoundland is progressing, according to reports from the Rev. William Kurschinski, who has been developing the field since last Sept. 7.

First service for the proposed congregation in St. John's was held Nov. 29, with 132 persons attending. A Sunday school was started on Jan. 3. Services are being held in the Prince of Wales College annex.

In Cornerbrook, on the west side of the island, a first service was held on Dec. 22.

RESURRECTION CHURCH, Halifax, celebrated its 45th birthday early in January with special services. Dr. C. H. Whitte of Bridgewater, was the speaker. A mus program was presented at a congregati dinner.

The United Lutheran Church Wome the congregation also observed their anniversary with a mother-daughter din

ST. MATTHEW'S CHURCH, Rose Bay, d cated a high fidelity tower sound insta tion . . . Zion Church, Lunenberg, dedica a set of white paraments . . . Faith Chu Lower Branch, youngest congregation of synod, received a baptismal bowl from

Pastor Kurschinski with congregation attending first service of ULCA mission in Newfoundl

vary Church . . . St. John's Church, hone Bay, received a bequest of $2,000 n the estate of E. A. Wile.

ASTOR ROBERT ROCK resigned from Our iour Church, Dartmouth, to enter the adian Navy as a chaplain. He will be ioned at Cornwallis at the western end he province.

INSYLVANIA

urches Lose Exemption om Parking Lot Taxes

By LUTHER E. FACKLER

ITTSBURGH—A review of assessments on church property in Allegheny County is he making. The County Board of Assess- its is preparing to comply with a recent e Supreme Court ruling which denied nptions to church-owned parking lots.

he court held that parking is "an ad- tive use of property, not part of regular ed worship and not actually used for that purpose." The state constitution specifically allows exemptions only on portions of church property used for actual worship, plus whatever land is needed for ingress, egress, light and air.

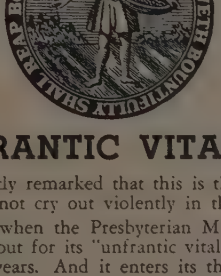
Previous assessment policy had been to exempt all churches from paying taxes on parking facilities. Now questionnaires will be sent to every church for information on which to make assessment adjustments.

Festival of Lights Presented

THIRD ANNUAL Festival of Lights, sponsored by the Altar Guild, was presented to a large audience in First Church, Pittsburgh, on Jan. 10. A cast of 50 members dramatized the spread of Christian truth through the ages, and emphasized the responsibility of church members to carry the light of the Gospel to all the world.

ST. JOHN'S AND ZION CHURCHES of the New Florence Parish received gifts from the Frank E. Clark Religious and Charitable Trust.

STAFF MEMBERS of the Zelienople Chil-



UNFRANTIC VITALITY

An eminent literary critic recently remarked that this is the hallmark of a creative artist: his unfrantic vitality. He does not cry out violently in the market place.

The phrase sticks in the mind when the Presbyterian Ministers' Fund's unique place in history is considered. Standing out for its "unfrantic vitality," the Fund has lived quietly, but dynamically, for over 200 years. And it enters its third century of chartered history with more vitality than ever.

Above all, the Fund's determination to serve the present age in sane, but progressive policies, gives it its place "first in the hearts of the clergy."

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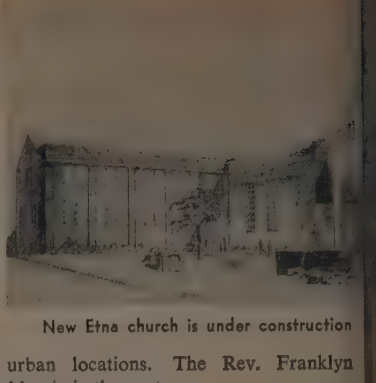
1717—Two Hundred Forty-three Years—1960

dren's Home were honored at a dinner. Special honors went to veteran workers including Emil Daniel, Walter Ziegler, Robert Altemus, Roy Henrickson, Mrs. Sarah Potts, Mrs. Elizabeth Pflug, Mrs. Nellie Hollerman, Mrs. Goldie Daniel, Mrs. Grace Gettamy and Mrs. Russell Schweingruber.

EMMANUEL CHURCH, Etna, broke ground Jan. 24 for a new colonial-style church to cost nearly $200,000. The present 60-year-old structure, adjoining the new site, will be demolished.

Membership of Emmanuel has grown slowly but steadily to the present level of 650 confirmed persons, in spite of the loss of many members who moved to newer suburban locations. The Rev. Franklyn Morris is the pastor.



New Etna church is under construction

Lehigh Prosecutor Won't Go Hunting Blue Law Violatio

By HENRY W. SNYDER, JR.

ALLENTOWN—Sunday sales rulings in the Lehigh Valley have taken a new turn with a change in the office of the Lehigh County district attorney.

George Joseph, the new district attorney, has said that he will not use his staff as police in Blue Law cases. "We will definitely prosecute all such cases that come into court," he said. But he implied he wouldn't go out looking for violations.

District Attorney Joseph classified Sunday Blue Law violations "among the most minor offenses known to the law." He said, "Everyone in Lehigh County knows that enforcement of the Blue Law during the last two years was brought on by private economic warfare between certain merchants."

Daily Service in Hospital Chapel

PROTESTANT MINISTERS of Bethlehem have accepted the responsibility of conducting daily 15-minute devotional services in the new chapel of St. Luke's Hospital, Bethlehem, on a two-month trial basis. Pastor Peter Dexnis of St. Peter's Lutheran Church and Father Timothy Negropontis of St. Nicholas Greek Orthodox Church conducted a service on New Year's Eve, attended by 40 of the staff and patients. Average da attendance thus far has been 15.

WITH THE END of the steel strike, work the chronically ill unit of the Muhlenb Medical Center was resumed the week Jan. 10. Meantime the Medical Cen board has approved plans for construct of the main hospital unit, with 187 be to cost $4,489,000.

ST. MATTHEW'S CHURCH, Allentown, raising funds to construct a new wing to remodel the present building to prov more room for its Sunday school.

Thief Uses Altar Cross To Pry Open Church Safe

PHILADELPHIA—A thief who broke i St. John's Church, Mayfair, didn't get a thing. But he caused damage of more th $500.

Pastor Carl Weber said the intruder u a three-foot brass altar cross to batter pry open a cabinet safe in the church offi The cross was bent out of shape and p tions of its engraved lilies were ruined. T safe was empty.

?equanota's Gas Too Low

o Support Church Camp

By ROBERT G. SANDER

JOHNSTOWN—Camp Sequanota won't get h on gas royalties. The well drilled on property near Jennerstown last summer ne in dry, and attempts to stimulate flow natural gas by "fracturing" didn't help ch. Commercial prospects are doubtful. The Lutheran board which operates the np for the East and West Allegheny Conences had hoped for substantial income m the gas venture. A dozen other wells the same area are producing. The camp's re would have been one-eighth the proction.

But many of those associated with the np are just as well pleased that a minim of gas was found. It was feared that here had been lots of gas, members of congregations would conclude there was need to support the camp financially. s is what happened when gas was ught in on the Johnstown Boy Scout np grounds. The public has been apatic to financial appeals ever since.

Camp Sequanota is making a special apl this year for $25,000 to install a pool ation system. The money won't come m gas. The congregations must raise it mselves.

World Mission Needs Stressed

WORLD MISSION needs are being brought he attention of the congregations by the st Allegheny Conference's committee on eign missions during the Epiphany sea- Filmstrips and tracts have been made ilable. Africa is the specific 1960 mis- theme.

wo other projects have been undertaken the committee. Physicians have been cited for sample medicines which they not use. These will be shipped overseas mission fields.

Old" *Common Service Books* are being ected. St. Andrew's Church, Boswell, been named as the depository. These will be given to the Board of Foreign Missions for shipment to various fields. The Rev. William H. Snyder is conference chairman.

Zion Church, Williamsburg, has assumed half-unit support for the Rev. and Mrs. Herman D. Hammer, Uruguay, under the Board of Foreign Missions.

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Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

DELAWARE

District Adopts Program, Sets Long-Range Strategy

By CARL G. SMITH

WILMINGTON, DEL.—Eight proposals for Delaware District work in 1960, and several proposed activities with no time limit for completion were adopted at a district meeting in St. Paul's Church, Newark, Del.

The plans for 1960 are:

1. A district evangelism workshop and an effort to get each of the 22 congregation create or activate an evangelism commi

2. The inner missions committee work out a program for exchanging na of members who move from one parish to another within the district.

3. Each congregation will appoint a dren's secretary and a meeting will be to explore the need for a district orga tion of church school leaders and Chris education chairmen.

4. A world mission committee will formed with Pastor William H. Ralstor Calvary Church, West Chester, Pa., as ch man.

5. A stewardship speakers' bureau wil formed.

6. Congregational stewardship prac and techniques will be studied to ide the procedures that work best.

7. A file of congregations' constitut will be set up.

8. Each councilman will receive monthly memo of the dean.

Long-Range Objectives Listed

LONG-RANGE PROPOSALS include: A tinuing home missions "strategy surv district workshops or meetings for orga acolytes and altar guild leaders, and fo tion of a larger speakers' bureau churches and their auxiliaries.

Also it was decided to consult with Ministerium board of inner missions ways to improve services to "nursing ho homes for the aged not under church s vision, care of blind and deaf, ministr alcoholics and other maladjusted men of society, welfare and penal institut seamen at Wilmington Marine Terminal migrant workers."

—CHANGES OF PASTORATE

CANADA

DATARS, A. J. From Trinity Church, T tock, Ont. To Zion Church, Maple, Brampton area, mission developer.

GOOS, WALTER. From Redeemer Ch Fisherville, Ont. To Neustadt parish,

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FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

CENTRAL PENNSYLVANIA

HER, RAYMOND E. From Mifflinburg arish. To Christ Church, Harrisburg.

FMAN, LESTER J. From Fayetteville arish. To Lilly-Gallitzin parish.

HER, LOUIS V. From Williamsburg par-h. To Upper Frankford parish.

SAMAN, ROBERT. From First Church, arlisle, associate pastor. To Luther Me-orial Church, York.

LTZ, WILLIAM R. From Ebenezer hurch, Columbia, S. C., assistant pastor. o St. Matthew's Church, Lebanon, and rinity Church, Colebrook.

CENTRAL STATES

BE, LEROY J. From St. Paul's Church, lastings, Neb. To St. Paul's Church, ooper, Neb.

DE, CARL. From St. Mark's Church, alley, Neb. To St. Paul's Church, North-oro, Iowa.

ULDT, THEODORE J. C. From St. Mark's hurch, Oshkosh, and Grace Church, ewellen, Neb. To First Church, South oux City, Neb.

FLORIDA

NT, W. BAXTER. From St. Mark's hurch, Coral Gables. To synod director home missions.

GEORGIA-ALABAMA

IS, RAYMOND E., JR. From Our Re-emer Church, Montgomery, Ala. To LC Board of Parish Education, Phila-lphia, Pa.

DECEASED

RS. LAURA HEANEY REISNER, wife e Rev. Karl L. Reisner, of Temple, Pa., in Reading Community General Hos-on Dec. 21. She was 70.

native of Allentown, Mrs. Reisner was aduate of Cedar Crest College. She was mber of Trinity Church, Reading. Sur-g her besides her husband are a son, k H. Reisner, of Allentown; a daugh-Mrs. Helen E. Gibson, of Glenside, and grandchildren.

neral service was held Dec. 23 in Trin-Church, Reading.

MRS. MAGDALENE SPOHN SELMAN, 62, of Philadelphia, widow of the Rev. Ernst A. Selman, died Jan. 14 in Pittsburgh. She was a member of the American Board for the Syrian Orphanage. Born in Palestine of German missionary parents, she grew up in that orphanage, and for a time was a teacher of the blind there.

Mrs. Selman came to the United States in 1925 and was married in that year. Her husband served Trinity Church, West Hazleton, from 1925 to 1931, then was pastor of St. Jacobus Church, Philadelphia, until his death in 1956.

Surviving her are a son, Herbert Selman of Willow Grove, Pa.; three daughters, Mrs. Ruth Graden of Havertown, Pa.; Mrs. Margot Eagleton of Haddonfield, N. J., and Mrs. Doris Norris of Glenshaw, Pa.; eight grandchildren, and a brother in Germany.

Funeral service was conducted in St. Jacobus Church on Jan. 18 by the pastor, the Rev. John Gaus; the Rev. Martin Wisznat of St. Paul's Church, of which she was a member, and the Rev. George Dietrich of Stewart Manor, New York. Burial was in Whitemarsh Memorial Cemetery.

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for positions in Lutheran child and family services agency. Openings in three cities in Washington State. M.S.W. degree and two or more years of experience are required. Salary approximately $5,400 to $6,300 depending on qualifications. Write for further information or apply to Associated Lutheran Welfare, 1117 - 2nd Avenue, Seattle 1, Washington.

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IN CONCLUSION . . . . . .

RELIGION will be a lively political topic in the United States this year. A Roman Catholic, Sen. John F. Kennedy, may be the second of his faith to be nominated for the presidency. If the Democrats make him their standard-bearer the debate will follow him all the way down to election day. It will even follow him into the White House, if he should be elected.

Because of this, he has shown wisdom in facing the matter openly. His statement that the religious issue "is of less interest to the voters than to the politicians" may be dismissed as wishful thinking. His rather clear response to a charge that he shunned a Philadelphia interfaith banquet on orders from a cardinal merits attention (*see page 6*). If it is true that he was invited as the representative of the Roman Catholic Church—which obviously doesn't approve of interfaith chapels—his refusal to attend is self-explanatory. He said he would "have been delighted" to attend as a public official or simply as an individual, but that he could not claim to represent the Roman Catholic Church.

WE CAN understand this. If one of our own church members was invited to a Roman Catholic fund-raising meeting as a representative of the Lutheran Church (although this is not likely to happen) he might be well-advised not to attend, either.

The issue goes deeper. A Roman Catholic in the White House would still be subject to restrictions imposed by his church. His attendance at a Protestant service would be cause for confession to his priest and subsequent penance. His church could properly admonish him not to listen to the Protestant side of a moral or theological controversy, beca it does not recognize that there is a true religion other than its own.

Any conscientious churchman w holds a position of public trust in a mi society like ours has to make some c cessions. We have had a Quaker President who thus became Command in-Chief of the armed forces—a stra position for a Quaker. Suppose a Ch tian Scientist were elected—he would come responsible for a public hea program.

Few churches impose an inflexi code upon their members. Protestant asserts the right of the individual to termine in his own conscience bef God what course he should follow. man Catholics accent the authority the church.

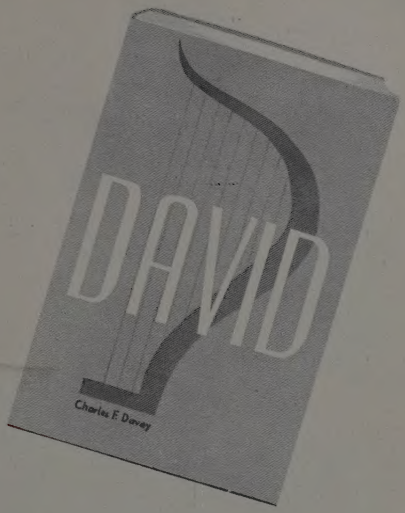
THE TIME to determine whether man's views are acceptable is before e tion, not afterward. Foresight in a c like this can help avoid unbearable t sions that might otherwise develop. P estants—and any other citizens, for t matter—have the duty to demand c answers to searching questions they r propose. A candidate who ducks th issues leaves himself open to suspic

What a man believes ought to influe what he does. If that makes him unde able as President of all the people, voters must take it into considerat There's no use hiding the issue or try to belittle it. The best thing is to fac honestly and openly. When a candid does that—whether he's a Roman C olic or a Quaker or a Lutheran—we h reason to be grateful.

—ALBERT P. STAUDERMA

DAVID

by charles davey



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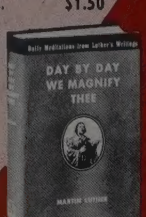

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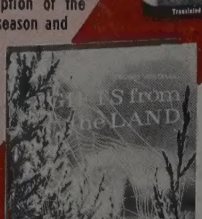

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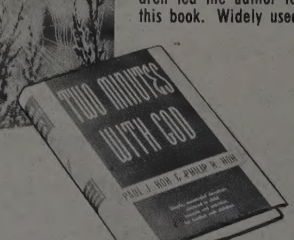

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